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The Spirit of Lawlessness

A Word to Labor

The Catholic Mind

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The Spirit of Lawlessness

JAMES M. BECK

ONE of the most quoted — and also misquoted— Proverbs of the wise Solomon says, as translated in the authorized version: "Where there is no vision, *the people perish.*" What Solomon actually said was: "Where there is no vision, the people *cast off restraint.*" The translator thus confused a cause with a result. What was the vision to which the Wise Man referred? The rest of the Proverb, which is rarely quoted, explains: "Where there is no vision, the people cast off restraint; but he that keepeth the law, happy is he."

The vision, then, is the authority of law, and Solomon's warning is that to which the great and noble founder of Pennsylvania many centuries later gave utterance, when he said: "That government is free to the people under it, where the laws rule and the people are a party to those laws; and all the rest is tyranny, oligarchy and confusion."

PSYCHOLOGY OF REVOLT

It is my purpose to discuss the moral psychology of the present revolt against the spirit of authority. Too little consideration has been paid in our profession to questions of moral psychology. These have been left to metaphysicians and ecclesiastics, and yet—to paraphrase the saying of the Master—"the laws were made for man, and not man for the laws," and if the science of the law ignores the study of human nature and attempts to conform man to the laws, rather than the laws to man, then its development is a very partial and imperfect one.

Let me first be sure of my premises. Is there in this day and generation a spirit of lawlessness greater or different than that which has always existed in human society, even when the penalty of death was visited upon nearly all offenses against life and property? Blackstone tells us (Book IV, Chap. 1) that in the eighteenth century, it was a capital offense to cut down a cherry-tree in an orchard, a penalty which should increase our admiration for George Washington's courage and veracity.

We are apt to see the past in a golden haze, which ob-

scures our vision. Thus, we think of William Penn's "holy experiment" on the banks of the Delaware as the realization of Sir Thomas More's dream of Utopia; and yet Pennsylvania was called in 1698 "the greatest refuge for pirates and rogues in America," and Penn himself wrote, about that time, that he had heard of no place which was "more overrun with wickedness" than his City of Brotherly Love, where things were so "openly committed in defiance of law and virtue—facts so foul that I am forbid by common modesty to relate them."

Alarming Statistics

Conceding that lawlessness is not a novel phenomenon, has not the present age been characterized by an exceptional revolt against the authority of law? The statistics of our criminal courts show in recent years an unprecedented growth in crimes. Thus, in the Federal Courts, pending criminal indictments have increased from 9,503 in the year 1912 to over 70,000 in the year 1921. While this abnormal increase is, in part, due to sumptuary legislation, for approximately 30,000 cases now pending arise under the Prohibition statutes, yet, eliminating these, there yet remains an increase in nine years of nearly four-hundred per cent in the comparatively narrow sphere of the Federal criminal jurisdiction. I have been unable to get the data from the State Courts; but the growth of crimes can be measured by a few illustrative statistics. Thus, the losses from burglaries which have been repaid by casualty companies have grown in amount from $886,000 in 1914 to over $10,000,000 in 1920; and, in like periods, embezzlements have increased fivefold. It is notorious that the thefts from the mails and express companies and other carriers have grown to enormous proportions. The holdup of railroad trains is now of frequent occurrence, and is not confined to the unsettled portions of the country. Not only in the United States, but even in Europe, such crimes of violence are of increasing frequency, and a dispatch from Berne, under date of August 7, 1921, stated that the famous international expresses of Europe were run under a military guard.

The streets of our cities, once reasonably secure from

crimes of violence, have now become the field of operations for the footpad and highwayman. The days of Dick Turpin and Jack Shepherd have returned, with this serious difference, that the Turpins and Shepherds of our day are not dependent upon the horse, but have the powerful automobile to facilitate their crimes and make sure their escape.

Increase of Crime

In Chicago alone five thousand automobiles were stolen in a single year. Once, murder was an infrequent and abnormal crime. Today, in our large cities, it is of almost daily occurrence. In New York, in 1917, there were 236 murders and only 67 convictions. In Chicago, in 1919, there were 336 and 44 convictions. When the crime wave was at its height, a few years ago, the police authorities in more than one city confessed their impotence to impose effective restraints. Life and property had seemingly become almost as insecure as during the Middle Ages.

As to the subtler and more insidious crimes against the political State, it is enough to say that graft has become a science in city, State and nation. Losses by such misapplication of funds, piled Pelion on Ossa, no longer run in the millions, but the hundreds of millions. Our city governments are, in many instances, foul cancers on the body politic; and for us to boast of having solved the problem of self-government is as fatuous as for a strong man to exult in his health when his body is covered with running sores. It has been estimated that the annual profits from violations of the Prohibition laws have reached $300,000,000. Men who thus violate these laws for sordid gain are not likely to obey other laws, and the respect for law among all classes steadily diminishes as our people become familiar with, and tolerant of, wholesale criminality. Whether the moral and economic results of Prohibition overbalance this rising wave of crime, time will tell.

In limine, let us note the significant fact that this spirit of revolt against authority is not confined to the political State, and therefore its causes are not confined to that sphere of human action. Human life is governed by all

manner of man-made laws—laws of art, of social intercourse, of literature, music, business—all evolved by custom and imposed by the collective will of society. Here we find the same revolt against tradition and authority.

Esthetic Bolsheviki

In music. its fundamental canons have been thrown aside and discord has been substituted for harmony as its ideal. Its culmination—jazz—is a musical crime.

In the plastic arts, all the laws of form and the criteria of beauty have been swept aside by the futurists, cubists, vorticists, tactilists, and other esthetic Bolsheviki.

In poetry, where beauty of rhythm, melody of sound and nobility of thought were once regarded as the true tests, we now have the exaltation of the grotesque and brutal; and hundreds of poets are feebly echoing the "barbaric yawp" of Walt Whitman, without the redeeming merit of his occasional sublimity of thought. In commerce, the revolt is one against the purity of standards and the integrity of business morals. Who can question that this is preeminently the age of the sham and the counterfeit? Science is prostituted to deceive the public by cloaking the increasing deterioration in quality. The blatant medium of advertising has become so mendacious as to defeat its own purpose.

In the recent deflation in commodity values, there was widespread "welching" among business men who had theretofore been classed as reputable. Of course, I recognize that a far greater number kept their contracts, even when it brought them to the verge of ruin. But where in the history of American business was there such a volume of broken faith as a year ago?

In the greater sphere of social life we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraints of print, speech and dress have, in recent decades, been increasingly disregarded. The very foundations of the great and primitive institutions of mankind, like the family, the Church, and the State, have been shaken. Nature itself is defied. Youth rebels against age, sex against sex, and the fundamental difference of sex is disregarded by social movements which ignore the per-

manent differentiation of social function ordained by God Himself.

All these are but illustrations of the general revolt against the authority of the past, a revolt that can be measured by the change in the fundamental presumption of men with respect to the value of human experience. In all former ages, all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today, the human mind apparently regards the lessons of the past as presumptively false, and the burden is upon him who seeks to invoke them.

The Pope's Testimony

Lest I be accused of pessimism, let me cite as a witness one who, of all men, is probably best equipped to express an opinion upon the moral state of the world. I refer to the venerable head of that religious organization which, with its trained representatives in every part of the world, is probably better informed as to its spiritual state than any other organization. Speaking Christmas Eve, 1920, in an address to the College of Cardinals, Pope Benedict said that five plagues were now afflicting humanity. The first was the unprecedented challenge of authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denied the reality of the spiritual in human life. The accuracy of this indictment will commend itself to men who, like myself, are not of Pope Benedict's communion.

I trust that I have already shown that the challenge to authority is universal and is not confined to that of the political State. Even in the narrower confines of the latter, the fires of revolution are either violently burning, or, at least, smoldering. Two of the oldest empires in the world, which, together, have more than half of its population, China and Russia, are in a welter of anarchy; while Egypt, Mesopotamia and British India are in a state of revolt. If such disintegration were confined to autocratic governments, we might see in it merely a reaction against tyranny; but even in the most stable

of democracies and among the most enlightened peoples, the underground rumblings of revolution may be heard.

The government of Italy has been preserved from overthrow, not alone by its constituted authorities, but by a band of resolute men, called the "Fascisti," who have taken the law into their own hands, as did the vigilance committees in western mining camps, to put down worse disorders.

England's Plight

Even England, the mother of democracies, and once the most stable of all governments in the maintenance of law, has been shaken to its very foundations in the last three years, when powerful groups of men attempted to seize the State by the throat and compel submission to their demands by threatening to starve the community. This would be serious enough if it were only the world-old struggle between capital and labor and had only involved the conditions of manual toil. But the insurrection against the political State in England was more political than it was economic. It marked, on the part of millions of men, a portentous decay of belief in representative government and its chosen organ—the ballot-box. Great and powerful groups had suddenly discovered—and it may be the most portentous discovery of the twentieth century—that the power involved in their control over the necessaries of life, as compared with the power of the voting franchise, was as a forty-two centimeter cannon to the bow and arrow. The end sought to be attained, namely, the nationalization of the basic industries, and even the control of the foreign policy of Great Britain, vindicated the truth of the British Prime Minister's statement that these great strikes involved something more than a mere struggle over the conditions of labor, and that they were essentially seditious attempts against the life of the State.

Nor were they altogether unsuccessful; for, when the armies of Lenin and Trotzky were at the gates of Warsaw, in the summer of 1920, the attempts of the Governments of England and Belgium to afford assistance to the embattled Poles were paralyzed by the labor groups of both countries, who threatened a general strike if

those two nations joined with France in aiding Poland to resist a possibly greater menace to Western civilization than has occurred since Attila and his Huns stood on the banks of the Marne. What is more portentous, England and Belgium both conformed their foreign policy to the demands of labor.

International Law Ignored

Of greater significance to the welfare of civilization is the complete subversion during the World War of nearly all the international laws which had been slowly built up in a thousand years. These principles, as codified by the two Hague Conventions, were immediately swept aside in the fierce struggle for existence, and civilized man, with his liquid fire and poison gas and his deliberate attacks upon undefended cities and their women and children, waged war with the unrelenting ferocity of primitive times. Surely, this fierce war of extermination, which caused the loss of three hundred billions in property and thirty millions of human lives, did mark the "twilight of civilization."

Nor will many question the accuracy of the second count in Pope Benedict's indictment. The war to end war only ended in unprecedented hatred between nation and nation, class and class, and man and man. Victors and vanquished are involved in a common ruin. And if in this deluge which has submerged the world there is a Mount Ararat, upon which the ark of a truer and better peace can find refuge, it has not yet appeared above the troubled surface of the waters.

Still less can one question the closely related third and fourth counts in Pope Benedict's indictment, namely, the unprecedented aversion to work, when work is most needed to reconstruct the foundations of prosperity, or the excessive thirst for pleasure which preceded, accompanied, and now has followed the most terrible tragedy in the annals of mankind. The true spirit of work seems to have vanished from millions of men; that spirit of which Shakespeare made his Orlando speak when he said of his true servant, Adam:

> O, good old man! how well in thee appears
> The constant service of the antique world,
> When service sweat for duty, not for mead!

The *morale* of our industrial civilization has been shattered. Work for work's sake, as the most glorious privilege of human faculties, has gone, both as an ideal and as a potent spirit. The conception of work as a degrading servitude, to be done with reluctance and grudging inefficiency, seems to be the ideal of millions of men of all classes and in all countries.

The spirit of work is of more than sentimental importance. It may be said of it, as Hamlet says of death: "The readiness is all." All of us are conscious of the fact that, given a love of work, the capacity for it seems almost illimitable—as witness Napoleon, with his thousand-man power, or Shakespeare, who in twenty years could write more than twenty masterpieces. On the other hand, given an aversion to work, and the less a man does, the less he wants to do, or is seemingly capable of doing.

Aversion to Work

The great evil of the world today is this aversion to work. As the mechanical era diminished the element of physical exertion in work, we would have supposed that man would have sought expression for his physical faculties in other ways. On the contrary, the whole history of the mechanical era is a persistent struggle for more pay and shorter hours, and today it has culminated in world-wide ruin; for there is not a nation in civilization which is not now in the throes of economic distress, and many of them are on the verge of ruin. In my judgment, the economic catastrophe of 1921 is far greater than the politico-military catastrophe of 1914.

The result of these two tendencies, measured in the statistics of productive industry, are literally appalling. Thus, in 1920, Italy, according to statistics of her Minister of Labor, lost 55,000,000 days of work because of strikes alone. From July to September, many great factories were in the hands of revolutionary communists. A full third of these strikes had for their end political and not economic purposes. In Germany, the progressive revolt of labor against work is thus measured by competent authority: there were lost in strikes in 1917, 900,000 working days; in 1918, 4,900,000, and, in 1919,

46,600,000. Even in our favored land the same phenomena are observable. In the State of New York alone for 1920 there was loss from strikes alone of over 10,000,000 working days. In all countries the losses by such cessations from labor are little as compared with those due to the spirit which in England is called "ca'canney," or the shirking of performance of work, and of sabotage, which means the deliberate destruction of machinery in operation. Everywhere the phenomenon has been observed that, with the highest wages known in the history of modern times, there has been an unmistakable lessening of efficiency, and that with an increase in the number of workers, there has been a decrease in output. Thus, the transportation companies in this country have seriously made a claim against the United States Government for damages to their roads, amounting to $750,000,000, claimed to be due to the inefficiency of labor during the period of governmental operation.

Thirst for Pleasure

Accompanying this indisposition to work efficiently, has been a mad desire for pleasure such as, if it existed in like measure in preceding ages, has not been seen within the memory of living man. Man has danced upon the verge of a social abyss, and even the dancing has, both in form and in accompanying music, lost its former grace and reverted to the primitive forms of uncivilized conditions.

There is no better evidence of this excessive thirst for pleasure than the newspaper press, which is, in our time, the "brief abstract and chronicle of the times," and which shows the body of the age, "its form and pressure." What a transformation of human values the modern newspaper discloses! Once largely the record of man's higher achievements, in its discussion of literature, art, science, and politics, today its space is largely devoted to the ephemeral and the trivial. Pages and pages are devoted to sport, and even to ignoble forms of sport; while literary, art and musical reviews and scientific discussions are either omitted altogether, or are grudgingly given a little space once a week.

What better illustration of this extraordinary revaluation of personalities and incidents than the recent pugilistic duel between two combatants in Jersey City, a duel which was in marked contrast to another fateful encounter on the heights of Weehawken more than a century ago? Nearly one hundred thousand men and women of all classes and conditions and from all parts of the world assembled in Jersey City on July 2, many of them only to gratify their jaded appetites for a new thrill; and for months and months before and for weeks thereafter the press devoted, not merely columns, but whole pages, to this trial of strength.

I recall, with amusement, that when I had the privilege, in the summer of 1920, to have an audience with his Majesty, King Albert, "every inch a king" and one of the greatest in the golden annals of heroism, he humorously said to me, in speaking of current values, that, so far as he could see, the greatest personalities in the world were Mary Pickford and Charlie Chaplin. But, at that time, these great exponents of a pantomimic art, which gives the maximum of emotional expression with the minimum of mental effort, had not been eclipsed by the rising splendor of a Dempsey or a Carpentier.

Of the last count in Pope Benedict's indictment, I shall say but little. It is more appropriate for the members of that great and noble profession which is more intimately concerned with the spiritual advance of mankind. It is enough to say that, while the Church as an institution continues to exist, its authority has been greatly impaired if not destroyed, and the belief in the supernatural and even in the spiritual has been supplanted by an unprecedented spirit of gross materialism. The statistics of 1920 tell the story. With the greatest scarcity in homes ever known, more garages were built than homes or schools and more moving-picture theaters than churches or hospitals.

If you agree with me in the premises, then we are not likely to disagree in the conclusion that the causes of these grave symptoms are not ephemeral or superficial; but must have their origin in some deep-seated and world-wide change in human society. If there is to be a remedy, we must first diagnose this malady of the human soul.

Let us not "lay the flattering unction to our souls" that this spirit is but the reaction of the Great War. The present weariness and lassitude of human spirit and the disappointment and disillusion as to the aftermath of the harvest of blood may have aggravated, but they could not cause, the symptoms of which I speak; for the very obvious reason that all these symptoms were in existence and apparent to discerning men for decades before the war. Indeed, it is possible that the World War, far from causing the malady of the age, was, in itself, but one of its many symptoms.

In this age of democracy, the average individual is too apt to recognize two constitutions, one, the constitution of the State, and the second, an unwritten constitution, to him of higher authority, under which he believes that no law is obligatory which he regards as in excess of the true powers of government. Of this latter spirit, the widespread violation of the Prohibition law is a familiar illustration. A race of individualists obey reluctantly, when they obey at all, any laws which they regard as unreasonable or vexatious. It has always flourished, and the so-called "best people" have not been innocent. Thus nearly all women are involuntary smugglers. They deny the authority of the State to impose a tax upon a Paquin gown. Again, our profession must sorrowfully confess that the law's delays and laxity in administration breed a spirit of contempt and too often invite men to take the law into their own hands. These causes are so familiar that their statement is a commonplace.

Rampant Individualism

Proceeding to deeper and less recognized causes, some would attribute this spirit of lawlessness to the rampant individualism which began in the eighteenth century, and which has steadily and naturally grown with the advance of democratic institutions. Undoubtedly, the undue emphasis upon the rights of man, which marked the political upheaval of the close of the eighteenth and the beginning of the nineteenth century, has contributed to this malady of the age. Men talked, and still talk, loudly of their rights, but too rarely of their duties. And yet if we were to attribute the malady merely to excessive in-

dividualism, we would again err in mistaking a symptom for a cause.

To diagnose truly this malady we must look to some cause that is coterminous in time with the disease itself and which has been operative throughout civilization, for some fundamental and widespread change in the social conditions, for man's essential nature has changed but little, and the change must, therefore, be of environment. I know of but one change in environment that is sufficiently widespread and deep seated to account adequately for this malady of our time.

Beginning with the close of the eighteenth century, and continuing throughout the nineteenth, a prodigious transformation has taken place in the environment of man, which has done more to revolutionize the conditions of human life than all the changes that had taken place in the 500,000 preceding years which science has attributed to man's life on the planet. Up to the period of Watt's discovery of steam power as a motive power, these conditions, so far as the principal facilities of life, were substantially those of the civilization which developed eight thousand years ago on the banks of the Nile and later on the Euphrates. Man had indeed increased his conquest over nature in later centuries by mechanical inventions, such as gunpowder, the telescope, the magnetic needle, the printing press, the spinning jenny, and the hand-loom, but the characteristics of all those inventions, with the exception of gunpowder, was that they still remained a subordinate auxiliary to physical strength and mental skill of man. In other words, man still dominated the machine, and there was still full play for his physical and mental faculties. Moreover, all the inventions of preceding ages, from the first fashioning of the flint to the spinning-wheel and the hand-lever press, were all conquests of the tangible and visible forces of nature.

Effect of New Inventions

With Watt's utilization of steam vapor as a motive power, man suddenly passed into a new and portentous chapter of his varied history. Thenceforth, he was to multiply his powers a thousandfold by the utilization of

the invisible powers of nature, such as vapor and electricity. This prodigious change in his powers, and therefore his environment, has proceeded with ever-accelerating speed. Man has suddenly become the superman. Like the giants of the ancient fable, he has stormed the very ramparts of Divine power, or, like Prometheus, he has stolen the fire of omnipotent forces from heaven itself for his use. His voice can now reach from the Atlantic to the Pacific, and, taking wings in his aeroplane, he can fly in one swift flight from Nova Scotia to England, or he can leave Lausanne and, resting upon the icy summit of Mt. Blanc, like "the herald, Mercury, new-lighted on a heaven-kissing hill," he can again plunge into the void, and thus outfly the eagles themselves. In this acquiring from the forces of nature almost illimitable power, he has minimized the necessity for his own physical exertion or even mental skill. The machine now not only acts for him, but almost *thinks* for him. Is it surprising that so portentous a change should have fevered his brain and disturbed his mental equilibrium? A new ideal, which he proudly called "progress," obsessed him, the ideal of quantity and not quality. His practical religion became that of acceleration and facilitation—to do things more quickly and easily—and thus to minimize exertion became his great objective. Less and less he relied upon the initiative of his own brain and muscle, and more and more he put his faith in the power of machinery to relieve him of labor.

Flocking to the Cities

This almost infinite multiplication of human power has tended to intoxicate man. The lust for physical power has obsessed him, without regard to whether it be constructive or destructive. He consumes the treasures of the earth faster than it produces them, deforesting its surface and disemboweling its hidden wealth. As he feverishly multiplied the things he desired, even more feverishly he multiplied his wants. To gain these, he sought the congested centers of human life. And while the world, as a whole, is not over-populated, the leading countries of civilization were subjected to this tremendous pressure of over-population. Europe, which,

at the beginning of the nineteenth century, barely numbered 100,000,000 people, suddenly grew nearly fivefold. Millions left the farms to gather into the cities to exploit their new and seemingly easy conquest over nature. In our own country, as recently as 1880, only 15 per cent of our people were crowded in the cities, 85 per cent remained upon the farms and still followed that occupation, which, of all occupations, still preserves, in its integrity, the dominance of human labor over the machine. Today, 52 per cent of our population is in the cities, and with many of them, existence is both feverish and artificial. While they have employment, many of them do not themselves work, but spend their lives in watching machines work. The result has been a minute subdivision of labor that has denied to many workers the true significance and physical benefit of labor.

The direct results of this excessive tendency to specialization, whereby not only the work but the worker becomes divided into mere fragments, are threefold. In the first place, narrowness, due to the confinement to a single action in which the elements of human skill or strength are largely eliminated; secondly, monotony, in the assimilation of man to a machine, whereby seemingly the machine dominates man and not man the machine, and, thirdly, irrationality, in that work became dissociated in the mind of the worker with any complete or satisfying achievement. The worker does not see the fruit of his labor, and cannot therefore be truly satisfied. To spend one's life in opening a valve to make a part of a pin is, as Ruskin pointed out, demoralizing in its tendencies. The clerk who watches an adding machine has little opportunity for self-expression. Thus millions of men have lost both the opportunity for real physical exertion, the incentive to work in the joyous competition of skill, and finally the reward of work in the conscious sense of achievement.

Quantity, Not Quality

More serious than this, however, has been the destructive obsession of quantity, the great object of the mechanical age, at the expense of quality. Take, for example, the printing press. No one can question the

immense advantages which have flowed from the increased facilities for transmitting ideas. But may it not be true that the thousand-fold increase in such transmission by the rotary press has also tended to muddy the current thought of the time and bewilder the brain of the average man. True it is that the printing press has piled up great treasures of human knowledge, which make this age the richest in accessible information in the history of the world. I am not speaking of accessible knowledge; but of the current thought of the living generation. I gravely question whether it has the same clarity as the brain of the generation which fashioned the Constitution of the United States. Our Fathers could not talk over the telephone for three thousand miles; but have we surpassed them in thoughts of enduring value? Washington and Franklin could not travel sixty miles an hour in a railroad train, or with twice that speed in an aeroplane; but does it follow that they did not travel to as good purpose as we, who scurry to and fro like the ants in a disordered ant-heap?

Unquestionably, man of today has a thousand ideas suggested to him by the newspaper and the library where our ancestors had one; but have we the same spirit of calm inquiry and do we coordinate the facts we know as wisely as the Fathers did? Today, man has a cinematographic brain. A thousand images are impressed daily upon the screen of his consciousness and they are as fleeting as moving-pictures in a cinema theater. The American press prints every year over twenty-nine billion issues. No one can question its educational value in its best estate, for potentially the best of all colleges is the University of Gutenberg. If it printed only the truth, its value would be infinite; but who can say in what proportions of this vast volume of printed matter are the true and the false?

Before the beginning of the present mechanical age, the current of living thought could be likened to a mountain stream, which though confined within narrow banks yet had waters of transparent clearness. May not the current of thought of our time be compared with the mighty Mississippi in the period of a spring freshet? Its banks are wide and its current swift, but the opaque

stream that flows onward is one of muddy swirls and eddies and overflows its banks to their destruction.

Work and Character

The great indictment, however, of the present age of mechanical power is that it has largely destroyed the spirit of work. The great enigma which it propounds to us, and which, like the riddle of the Sphinx, we will solve or be destroyed, is this: Has the increase in the potential of human power, through thermo-dynamics, been accompanied by a corresponding increase in the potential of human character?

To this life-and-death question, a great French philosopher, Le Bon, writing in 1910, replied that the one unmistakable symptom of human life was the increasing "deterioration in human character," and a great physicist has described the symptom as the "progressive enfeeblement of the human will." In a famous book, "Degeneration," written at the close of the nineteenth century, Max Nordau, as a pathologist, explains this tendency by arguing that our complex civilization has placed too great a strain upon the limited nervous organization of man. A great financier once said of an existing financial condition that it was suffering from "undigested securities," and, paraphrasing him, is it not possible that man is suffering from undigested achievements and that his salvation must lie in adaptation to a new environment, which, measured by any standard known to science, is a thousand-fold greater in this year of grace than it was at the beginning of the nineteenth century?

Do not misunderstand me. No one would be rash enough to urge such a retrogression to primitive conditions as the abandonment of labor-saving machinery would involve. Indeed, it would be impossible; for, in speaking of its evils, I freely recognize that not only would civilization perish without its beneficent aid, but that every step forward in the history of man has been coincident with, and in large part attributable to, a new mechanical invention.

But—the inevitable "but"—suppose the development of labor-saving machinery should reach the stage where

all human labor were eliminated, what would be the effect on man? The answer is contained in an experiment which Sir John Lubbock made with a tribe of ants. Originally the most voracious and militant of their species, when denied the opportunity for exercise and freed from the necessity of foraging for their food, in three generations they became anemic and perished. Take from man the opportunity of work and the sense of pride in achievement, and you have taken from him the very life of his existence. Robert Burns could sing as he drove his ploughshare through the fields of Ayr. Today, millions, who simply watch an automatic infallible machine, which requires neither strength nor skill, do not sing at their work; but many curse the fate which has chained them, like Ixion, to a soulless machine.

The evil is even greater. The specialization of our modern mechanical civilization has caused a submergence of the individual into the group or class. Man is fast ceasing to be the unit of human society; self-governing groups are becoming the new units. This is true of all classes of men, the employer as well as the employe. The true justification for the anti-monopoly statutes, including the Sherman anti-trust law, lies not so much in the realm of economics as it does in that of morals. With the submergence of the individual, whether he be capitalist or wage-earner, into a group, there has followed the dissipation of moral responsibility. A mass morality has been substituted for individual morality, and, unfortunately, group morality generally intensifies the vices more than the virtues of man.

Spirit of Organization

Possibly, the greatest result of the mechanical age is this spirit of organization. Its merits are manifold and do not require statement; but they have blinded us to the demerits of excessive organization. We are now beginning to see—slowly, but surely—that a faculty of organization which, as such, submerged the spirit of individualism, is not an unmixed good. Indeed, the moral lesson of the tragedy of Germany is the demoralizing influence of organization carried to the *n*th power. No nation was

ever more highly organized than this modern State. Physically, intellectually and spiritually, it had become a highly-developed machine; and its dominating mechanical spirit so submerged the individual that, in 1914, the paradox was observed of an enlightened nation that was seemingly destitute of a conscience.

What was true of Germany, however, was true, although in lesser degree, of all civilized nations. In all of them, the individual had been submerged in group formations, and the effect upon the character of man has not been beneficial. This may explain the paradox of so-called "progress." It may be likened to a great wheel, which, from the increasing domination of mechanical forces, developed an ever-accelerating speed, until, by centrifugal action, it went off its bearings in 1914 in an unprecedented catastrophe. As man slowly pulls himself out of that gigantic wreck and recovers consciousness, he begins to realize that speed is not necessarily progress.

If we of this generation can only recognize that the evil exists, then the situation is not past remedy; for man has never yet found himself in a blind alley of negation. He is still captain of his soul and master of his fate, and, to me, the most encouraging sign of the times is the persistent evidence of contemporary literature that thoughtful men now recognize that much of our boasted progress was as unreal as a rainbow. While the temper of the times seems for the moment pessimistic, it merely marks the recognition of man of an abyss whose existence he barely suspected but over which his indomitable courage will yet carry him.

I have faith in the inextinguishable spark of the Divine which is in the human soul and which our complex mechanical civilization has not wholly extinguished. Of this, the World War was itself a proof. All the horrible resources of mechanics and chemistry were utilized to coerce the human soul, and all proved ineffectual. Never did men rise to greater heights of self-sacrifice or show a greater fidelity "even unto death." Millions went to their graves, as to their beds, for an ideal; and when that is possible, this Pandora's box of modern civilization,

from which all imaginable evils have escaped, at least leaves hope behind.

The Impulse to Live

I am reminded of a remark that the great Rumanian statesman, Taku Jonescu, made during the Peace Conference at Paris. When asked his views as to the future of civilization, he replied: "Judged by the light of reason there is but little hope, but I have faith in man's inextinguishable impulse to live." Thank God, that cannot be affected by any change in man's environment! For even when the caveman retreated from the advance of the polar cap, which once covered Europe with Arctic desolation, he not only defied the elements and the wild beasts in his rude cave, but he showed even then the love of the sublime by beautifying the walls of his icy prison with those mural decorations which were the beginning of art. Assuredly, the man of today, with the godly heritage of countless ages, can do no less. He has but to diagnose the evil and he will then, in some way, meet it.

A Word to Labor

NOW, when labor feels its power, it will probably have temptations to grasp too much. Capital and labor are both required for the common good. Conflict between them is bound in the long run to injure both. Why not, then, submit their quarrels to an impartial tribunal and abide by the result? The duties of both are clearly defined by Catholic teaching. As early as the fourth century, the Fathers of the Church laid down the doctrine that surplus profits are due, in a measure, to the poor—that man is not an absolute owner, but only a steward of the wealth committed to him, and that all are bound by the law of charity. Although all men are equal before God, yet social or economic equality is impossible. There must be a division of labor and a distinction of classes. There must be hard work for some and easy work for others. But there is one power which can soften

all asperities of social inequality—namely the power of religion.

The teaching of religion is that life is not final, that we are all, in the Providence of God, allotted a mission, and that God will reward all according to their works and opportunities. While the direct message of St. Joseph's life is a message to the honest working man to be content with a competency, his life contains this indirect message to all workers: "The faithful man shall be praised," be he a statesman, an employer, or a professional man. If it be said that there are workmen and workwomen who cannot get a competency through no fault of their own, there still remains the power of religion to weave miserable days into the web of a noble life. . . . A figure is always standing on the highways and the byways of the world, a Figure stamped with the iron brand of suffering and toil, a Figure with outstretched arms, crying "Come to Me, all you that labor and are heavy-burdened; I will refresh you."

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Keeping Our Children Catholics

The Catholic Mind

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The Little Flower

The Holy Father's Decree Regarding Her Heroic Virtues
(From the "Irish Catholic")

LESS than a month ago, in proclaiming in this very hall the heroic degree of the virtues of Venerable Fournet, we remarked that France seemed desirous of adding to her titles the new and enviable one of "Mother of Saints."

The echo of Our words has scarcely died away before we herald today another flower, which also flourished on French soil, and are forced to recognize as heroic the virtues of Sister Thérèse of the Child Jesus, a professed religious of the Carmel of Lisieux. We are glad that the present decree confirms our recent utterance. We rejoice on account of the honor which will thereby accrue to Catholic France, and the justifiable satisfaction which will be experienced in the diocese which is the fortunate possessor of the garden in which this lovely flower budded, unfolded its petals, and finally reached the full perfection of its development.

To these causes of joy, which spring from the good-will we bear towards the nation of Clovis and St. Louis, is added, moreover, another of a particularly pleasing nature inspired by the special character of the predominant virtue of Sister Thérèse of the Child Jesus.

Even those but slightly acquainted with the life of "little Thérèse" will unite their voices to those of the great chorus which acclaims this life as the type of all the virtues of "spiritual childhood." There lies the secret of sanctity, not only for the French, but for all the Faithful scattered over the whole world. We have, therefore, every reason to hope that the example of the new French heroine will be the means of swelling the ranks of perfect Christians not only in her own country, but wherever the children of the Catholic Church are to be found.

That this result may be achieved, it is necessary to understand clearly all that is implied by the term "spiritual childhood." Does it not, therefore, become that very decree, which today exalts a holy member of the Carmelite

Order, whose heroic perfection resulted from the practise of those very virtues which are the outcome of spiritual childhood, to propose to itself, also, as its object, the significance of all that the term "spiritual childhood" is intended to convey? Thus, all will appreciate the excellent reason why Our joy is not limited to that shared with France. Thus, also, all will be better able to realize that there is a call to the faithful of every nation, no matter what may be their age, sex, or state of life, to enter wholeheartedly into the little way which led Sister Thérèse of the Child Jesus to the summit of heroic virtue.

What is Spiritual Childhood?

The harmony which exists between body and mind renders it possible for the former to furnish a basis for the explanation of the characteristics of spiritual childhood. Observe a child as yet uncertain of its steps, and still without the use of speech. If pursued by another child of its own age, or threatened by a stronger child, or terrified by the unexpected sight of some animal, whither does it run for safety? Where does it seek a refuge? In the arms of its mother. Shielded by her, and clasped to her bosom, all its fears vanish, and with a deep sigh, which a moment before seemed beyond the power of its little lungs, it faces, not only fearlessly but even daringly, the object of its former terror and distress, as though to say, "Now I am certain of defense; full of trust I fling myself into my mother's arms, not only to be safeguarded from all enemy attacks, but to be there, where I can certainly grow strong." In the same way spiritual childhood is the outgrowth of trust in God and complete abandonment to Him.

It will not be out of place to enumerate the qualities of this spiritual childhood, both as regards what it omits and what it includes. It knows nothing of self- pride or the thought of being able to attain by purely natural means a supernatural end, or those spurious notions of self-reliance in the hour of danger and temptation. On the other hand, it presupposes a lively faith in the existence of God, a practical homage to His power and mercy, a confident recourse to the Providence of Him who alone can give us grace to avoid evil and seek good. Thus, whether re-

garded from the negative or the positive point of view, the qualities which comprise spiritual childhood evoke our admiration, and enable us to realize why Our Lord Jesus Christ pointed to it as a necessary condition for obtaining eternal life.

One day Our Lord beckoned from the crowd a little child, and showing him to His disciples, said: "Amen, I say unto you, unless you be converted and become as little children you shall not enter the Kingdom of Heaven." (Matt. xviii, 3). Oh! eloquent lesson directed against the error and ambition of those who look upon the Kingdom of Heaven as an earthly empire, in which they may seek the first places, or soar to the highest dignities. "Who, think you, is greatest in the Kingdom of Heaven?" And in order to impress more deeply upon their minds the fact that pre-eminence in the Kingdom of Heaven will be the prerogative of those who are children in spirit, Our Lord continued: "Whosoever, therefore, shall humble himself as this litle child, he will be greatest in the Kingdom of Heaven." (Matt. xviii, 4.) On another occasion some mothers brought to Him their little ones that He might lay His hands on them, and upon their being repulsed by His disciples, Jesus exclaimed indignantly: "Suffer the little ones to come to Me, for of such is the Kingdom of Heaven." And He repeated: "Amen, I say unto you, whosoever shall not receive the Kingdom of God as a little child shall not enter into it." (Mark x, 14, 15.)

It is of great importance to note the force of the language used by Our Divine Lord. The Son of God was not content with merely stating that the Kingdom of Heaven was for children—*"Talium est enim regnum coelorum"*—or that whosoever should become a little child would be greatest in the Kingdom of Heaven, but He even went so far as to exclude from His kingdom those who did not become as little children. Now, when a master adopts various methods to inculcate the same lesson, does he not thereby seek to emphasize its value and importance in his sight? If Jesus Christ used so many devices to drive home this lesson to His disciples it is because He wishes by one means or another, to ensure their thorough understanding of it. From this we must conclude

that it was the Divine Master's express desire that His disciples should see in the way of spiritual childhood the path which could lead them to eternal life.

Confidence and Self-Surrender

In face of this insistent and forcible teaching of Our Lord it would surely not be possible to find a soul who could hesitate in entering this way of confidence and self-surrender, all the more so, to repeat our own words, because Our Divine Lord not only in a general manner, but also by a concrete example, declared this way of life to be absolutely essential, even in the case of those who have lost the innocence of their childhood. There are some who try to persuade themselves that the way of trust and abandonment to God is the exclusive privilege of those souls whose baptismal robe has remained unsullied by sin. They are unable to reconcile the idea of spiritual childhood with the loss of their innocence. But do not the words of the Divine Master: "Unless ye be converted and become as little children," indicate the necessity of a change, and, consequently, the effort to effect that change: "Unless ye be converted" suggests a transformation which the disciples of Jesus had to undergo in order to become children once again, and who should become a child again if not he who is no longer one? Also, "Unless ye become as little children" indicates the need for exertion, for it is obvious that a man must work to become that which he has never been, or, which he has ceased to be. Since it is impossible for a man never to have been a child, the words, "Unless ye become as children." carry with them the obligation to labor to regain the lost qualities of childhood. It would be absurd to dream of the possibility of resuming either the outward appearance of feebleness of the state of infancy, but there is nothing contrary to reason to discern in the words of the Gospel a counsel given to those who have attained maturity to return to the practise of the virtues associated with spiritual childhood.

In the course of centuries fresh force was given to this teaching by the example of those who attained the perfection of Christian heroism by the practise of these very virtues. Mother Church has ever been ready to bring these

examples before the eyes of her children, in order that they may be better known and the command of the Divine Master more universally obeyed. Today, again, she has but the same end in view when she proclaims the heroic degree of the virtues of Sister Thérèse of the Child Jesus.

Although it did not fall to the lot of this blessed Servant of God to spend long years in His service, or to undertake for Him enterprises of great moment, yet, in less than twenty-five years she became rich in merits. One of a Religious Order in which the glory of Doctor may also be the portion of the weaker sex, she was not set apart to pursue any learned studies; nevertheless, her own knowledge was such as to enable her to point out to others the true path to salvation. But where did she reap this copious harvest? Where did she gather such an abundance of ripe fruit? In the garden of spiritual childhood. Whence was derived this vast treasure of knowledge? From the secrets which God reveals to little ones!

Maturity of Character

Though the daughter of Louis Stanislaus Martin, who was born at Alençon on January 2nd, 1873, may have shown at first the thoughtlessness and merry vivacity common to very young children, yet, trustworthy witnesses affirm that the loss she suffered, when five years of age, in the death of her mother, produced in her a seriousness and maturity of mind far in advance of her years. Might it not have been the will of Almighty God to effect in her this sudden transformation; this early determination to adorn her soul with the qualities of spiritual childhood in order that she might in her own person serve as an illustration of the Divine precept:—"Unless ye be converted ...unless ye become as children..."?

Certain it is, that from this time Thérèse, both in her words and deeds furnished proof of an extraordinary maturity of judgment. Worthy of special admiration, moreover, is the readiness with which she ascribed to God all beauty visible in His creatures, and the manner in which she looked to Him alone for help to overcome all the defects she deplored both in her own soul and that

of her neighbor. With what spontaneity did she throw herself into the arms of Almighty God, above all in the hour of suffering and distress! How vividly she brings before our minds the eagerness of a child hastening to the shelter of its mother's arms when it feels its own weakness. Thérèse's recourse to prayer was so frequent, her abandonment to God so thorough that she was able to identify her life on earth with that of the blessed in Heaven.

She loved her parents with a most pure love; but she would have feared to have been the cause of delaying their enjoyment of the happiness of the next world, which she esteemed as immeasurably above any that this world had to offer, were she to have asked for the prolongation of their lives here below.

From all this it would be easy to conclude that with each passing year the virtues of spiritual childhood should take deeper root in the soul of little Thérèse. But the reality far surpassed all expectation, as is clearly proved by her conduct at the most critical period of her life. Her father, a true model of Christian parents, had resigned himself to the loss of the loving ministrations of his youngest daughter, and had even shown the noble pride he felt that all his family should be consecrated to the service of God in the religious state. But Thérèse's maternal uncle thought otherwise. Moreover, the Bishop of the diocese, and the ecclesiastical superior of the Carmel of Lisieux, were not at all disposed to allow her to fulfil the vow made in her childhood of burying herself in the Carmel at fifteen years of age. In vain, however, did they look for any complaint from the lips of Thérèse, either against her uncle, who declared that he would not sanction her entry into Carmel till she had reached the age of seventeen, or against the opposition of the superior, who postponed it till she should have attained her twenty-first year. Oh! how the little dove must have mourned in its impatience to hide itself in the sacred retreat of Carmel! But God alone heard her sighs. Fearing, indeed, that this opposition might even be from Him, she did not venture to gainsay her parents and superiors, who interpreted this silence

as a sign of her acquiescence, a marked proof of her confident trust in God.

Constancy

There was no change in the attitude of Thérèse, even after the failure of her direct and courageous appeal to the Pope. What a useless journey it seemed! What disapproval and probably, even humiliations were hers! Would all these trials have the effect of shaking her resolution, and of making her place the advice of man before what she believed to be the will of God? But, heroic virtue supposes constancy and perseverance. The more she had to endure from the opposition of man, the more she multiplied her acts of confidence in God, and her protestations of abandonment to Him, thus preparing herself to climb to the summit of Christian perfection by the exercise of those virtues characteristic of spiritual childhood. Oh! God did not spare her trials, and she embraced them as the means of detaching herself more and more from the affection of creatures, and of uniting herself more closely to the Spouse of her soul.

When at last the Bishop of the diocese yielded to her repeated entreaties, the fulfilment of her vow was still deferred by the Mother Prioress who delayed her entry into Carmel for four months. Thérèse was then able to act upon the advice given her by Pope Leo XIII, who told her to "do whatever her superior should enjoin in the matter," for among her superiors she placed foremost her Bishop. However, this assiduity in seeking to gain her object, though quite lawful in itself, might nevertheless have given rise to the belief that Thérèse relied upon human means; her confidence, consequently, might have appeared lessened, her abandonment less complete. She preferred to remain silent under this new disappointment, and continued to maintain her peace of mind in the firm belief that God rewards in His own time those who trust in Him.

Thérese and the Child

In fact, Thérèse received her recompense on April 9th, 1888. Through the designs of Providence she was

placed under the patronage of the Child Jesus, who thus showed His pleasure at the manner in which she had already striven to honor the virtues of His Infancy. Let us add, moreover, that this new title served as a fresh incentive to the holy Carmelite to abandon herself more entirely to God. She pictured the Child of Bethlehem in the arms of His most Holy Mother as ever docile, and ready to let Himself be borne from Bethlehem to Egypt, and from Egypt to Nazareth. Thérèse, in her turn, placed herself in the arms of the holy rule of the Carmel, allowing herself to be guided in everything by religious obedience. With the eyes of her soul she saw the Divine Worker of Nazareth, as always fulfilling tasks allotted to Him by His adopted Father, always submissive to those who stood to Him in the place of His Heavenly Father. In imitation of His example. Thérèse diligently carried out the orders of her prioress and novice mistress, and this she did perfectly, without complaint or remark of any nature, as though possessing no will of her own. So brightly did there shine in this young Carmelite the virtues of the Infant Saviour that. if by a dispensation of Providence the title "of the Child Jesus" had not fallen to her lot, her sisters in religion would have bestowed it upon her. When one day the Infant God appeared to her holy Mother of Avila, and on asking her name received from the saintly Reformer of the Carmelites the reply "I am called Teresa of Jesus," she merited to hear this answer "And I, am Jesus of Teresa." In like manner the Carmelite of Lisieux could declare "I am called Thérèse of the *Child Jesus* because the Child Jesus is the Master and Model of Thérèse."

The general esteem in which she was held by the community caused the holy Carmelite to be chosen to help the novice mistress, and this in spite of her youth and the short time which had elapsed since her profession. Surely this was the work of God, who, knowing how brief was to be her existence in this world, willed that in a short time she should accomplish great things. Indeed she made use of this office to grow in virtue, and far from being a source of distraction to her, it served but to perfect her in her way of spiritual childhood. In

spite of the different characters with which she was thus brought in contact, there was never the slightest alteration in the sweet tranquility of her manner, nor did the multiplicity of the demands made upon her ever bring to her lips one word of impatience. In all her doubts she had recourse to the Child Jesus, and from that same Child who, in the workshop of Nazareth "increased in wisdom and in age" (Luke 11.52), she never failed to receive the solution of her difficulties.

Sister Thérèse of the Child Jesus persevered faithfully in her little way during the nine and a half years of her religious life. We see, therefore, no need to emphasize further her characteristic virtue, nor to explain how, by the practise of this virtue, she reached the summit of Christian perfection.

Triumph

We will not pain you, dearly beloved Sons, explaining to you that the sanctity of the Servant of God was in no way overshadowed by the predictions made upon her death-bed, or by the advice to spread everywhere the "Story of a Soul" which depicts the interior life of "little Thérèse." Most humble throughout her life-time, she could not, at that supreme moment, give expression to any sentiment, apparentaly contrary to humility, unless acting directly under Divine inspiration. Man's intelligence is too limited to allow him to understand the motives of the All Powerful when He inspires the utterance or judgments of any of His creatures. One could, however, without temerity read into such instances, the timely means of extending beyond its usual confines the efficacy of good example. Moreover, in the actual case of Sister Thérèse, it is fitting to recognize a special design of God to exalt the merits of spiritual childhood. In the Holy Scriptures we read that by the mouths of children glory is often given to God, "by the mouths of babes and sucklings, thou hast perfected praise!" In some cases there is even added the power of circumventing the wiles of the enemy, "that thou mayest destroy the enemy and the avenger" (Ps. VIII 3). Oh! how, then, can we help believing that Sister Thérèse of the Child Jesus, by the ex-

ercise of the virtues characteristic of spiritual childhood, has been destined by God to take her place among those who render to God this perfect homage? A glance at the times in which she lived almost enables us to assert that such was her mission:—"that the enemy and avenger might be destroyed." But, without the world-wide circulation of the "Story of a Soul" it would not have been possible for this mission to have been fulfilled.

And now, far from bringing forward any objection, easily refutable, against the sanctity of Thérèse of the Child Jesus, let us recognize the fact that this sanctity was the result of heroic virtues, attained by the persevering and practical love for spiritual childhood.

To the theoretical recognition of this truth should be added the firm resolution to imitate the new heroine. Duplicity and crafty stratagem are, alas, only too characteristic of the present day. It is not, therefore, to be wondered at that piety towards God, and charity towards one's neighbor, should so have waned. May all this soon be changed! To the deceits, the fraud, the hypocrisy of the world, may there be opposed the sincerity of a child! With this sincerity, under the guidance of the Carmelite of Lisieux, may there be also cultivated the habit of always walking in the presence of God, and the resolution to let oneself be guided by the hands of His divine Providence!

Sister Thérèse of the Child Jesus, shortly before her death, promised to *"spend her Heaven in doing good upon earth."* We know that she has kept her word, for the favors obtained through her intercession are innumerable. We Ourselves, particularly during the dark days of the recent war, were the recipient of numerous letters from French soldiers and officers, who attributed to Sister Thérèse of the Child Jesus their preservation from imminent danger of death. These letters all bore the greater mark of sincerity inasmuch as they frequently told of a "change of life," a pledge of the gratitude towards their Heavenly Benefactress. But it is surely inconceivable that the charity of Thérèse will not still continue to lavish favors on those who have at heart the desire to imitate her as closely as possible.

It is our special desire that the secret of the sanctity of Sister Thérèse of the Child Jesus may be disclosed to all our children. And, in order that it may produce in one and all the same admirable results as in Thérèse, we invoke the blessing of God not only on all here present, but on every member of the Christian family.

May the first fruits of this blessing fall upon Catholic France, proud as she well may be today of the new heroine to whom she gave birth!

May a special blessing also rest upon the fortunate diocese of Bayeux and Lisieux, as, by means of the name of Thérèse, it sees its fame spread abroad throughout the world. Through her intercession may there be spared to it for many a year the worthy Bishop, who incites his clergy to sanctity, and has the joy of seeing Christian virtue flourish among the laity!

But where should the roses promised to Thérèse fall more abundantly than on the privileged Carmel in which she realized the most burning desires of her heart? May Heaven's richest blessings be showered upon it, in order that it may ever be the fair garden from which will spring choice flowers of sanctity.

Finally, may the consolations of the Divine blessing never be wanting to those who, at Rome, and elsewhere, are instrumental in promoting the cause of the beatification of the Carmelite of Lisieux. The more the knowledge of this new heroine is spread abroad, the greater will be the number of her imitators, who will give glory to God by the practise of the virtues of spiritual childhood.

The Sin of Birth Control

Pastoral Letter of His Grace Archbishop Hayes.

Dearly Beloved of the Clergy and Laity:

Christmas comes again to bless us with heavenly grace and brighten with eternal hope our journey through this vale of tears. The vale, in many respects, was never gloomier, and the tears seldom less bitter. The world's material progress, rich in power and promise a few years ago, has lamentably failed, in the supreme hour of need, to stand the strain of the terrible affliction of war. We have been groping for the wall, as Isaias the prophet says, —and "like the blind we have groped as if we had no eyes, we have stumbled at noonday as in darkness" (LIX-10). Divine light and strength have been ever at our side; but man would have none of it. Being a law and guide to himself he has been groping in vain for peace and the solution of the world's appalling problems. Though God has visited the children of men with a scourge of their own making, He still loves us with infinite love and would comfort us with an all-forgiving and all-healing compassion.

Over the ashes of war, over the sufferings of mankind, over the distress of nations there appears on the world's horizon, with His exalted Mother and His humble Foster Father, the Divine Child of the ages of phophecy and fulfilment—"the Key of David and the Scepter of the House of Israel; that openeth and no man shutteth; and shutteth and no man openeth; coming to lead out of bondage man sitting in darkness and the shadow of death." Jesus Mary, Joseph bring Bethlehem,—the starry sky and sleeping hills; the shepherds and the sheep; the patient watches and the awing silence of the night; the darkness of the earth and the light of Heaven; the song of the Angels and the star of the Magi; the warm, cheery inn and the forbidding, bleak stable; the ox and the ass; the straw of the manger and the bare, cold ground of the cave; and the gold, frankincense and myrrh from Saba with the dromedaries of Madian and Epha.

In the entire panorama of Bethlehem thus unfolded the only thing made by human hand, and not by God, was the

inn that refused a roof to the Child. The stable-cave has been held in blessed honor over since; the inn in everlasting condemnation. No one knows the site of the inn nor the name of its inhospitable keeper. Still on that heavenly night it was the many who walked the path to the inn for bodily comfort and passing pleasure; only the few, led by Angels and inspired by grace, sought the stable, and beheld the wondrous revelation of Emmanuel. God with us, the Lord of Lords, the Prince of Peace, the Saviour of mankind.

There is nothing wrong with God's beautiful world—the universe formed and fashioned by His hand. Only the world of pride, lust and self, created by man and alien to God, has been judged and found wanting both by Heaven and earth. To redeem us from the bondage of sin Our Heavenly Father sends not the plagues of Egypt to afflict us, but His own Beloved Son, the Babe of Bethlehem, "for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted" (St. Luke II, 34).

On that holy night in Bethlehem a new spiritual and sublime standard of life, thought and action was given to men until the end of time. The Holy Family became the ideal, the law and the copy of childhood, womanhood, parental duty, home-making and the dignity of labor. Innocence of children, purity of woman, chastity of man, poverty, honest toil, humble station, obedience and patience were embraced, sanctified and taught by God Himself as precious and essential for our welfare here and hereafter. Riches, wordly honor, exalted position, great learning, and success,—laudable though they be when sought, reached and used within right reason—all are secondary, unnecessary, and often dangerous, in God's plan, for the following of Christ and the salvation of our immortal souls.

Let us first consider the Child. Christ, the Son of God, coming into the world as a babe has given to human birth a sacredness that compels the Angels to reverence. In Heaven He had His Eternal Father but no mother; on earth He would have a mother but no father in the flesh. The Christ Child did not stay His own entrance

into this mortal life, because His mother was poor, roofless, and without provision for the morrow. He knew that His Heavenly Father, who cared for the lilies of the fields and the birds of the air, loved the children of men more than these. Children troop down from Heaven because God wills it. He alone has the right to stay their coming, while He blesses at will some homes with many, others with but a few or with none at all. They come in the one way ordained by His wisdom. Woe to those who degrade, pervert, or do violence to the law of nature as fixed by the eternal decree of God Himself! Even though some little angels in the flesh, through the moral, mental or physical deformity of parents, may appear to human eyes hideous, misshapen, a blot on civilized society, we must not lose sight of this Christian thought that under and within such visible malformation there lives an immortal soul to be saved and glorified for all eternity among the Blessed in Heaven.

Heinous is the sin committed against the creative act of God, who through the marriage contract invites man and woman to co-operate with Him in the propagation of the human family. To take life after its inception is a horrible crime; but to prevent human life that the Creator is about to bring into being, is satanic. In the first instance, the body is killed, while the soul lives on; in the latter, not only a body but an immortal soul is denied existence in time and in eternity. It has been reserved to our day to see advocated shamelessly the legalizing of such a diabolical thing.

In the name of the Babe of Bethlehem, Whose law you Christian fathers and mothers love and obey, stop your ears to that pagan philosophy, worthy of a Herod, which ignoring revelation and even human wisdom sets itself above the law and the prophets of the Old and the New Dispensation, of which the Christ Child is the beginning, the bond and the end. Keep far from the sanctuary of your Christian homes, as you would an evil spirit, the literature of this unclean abomination. Sin not against children who, after all, are the noblest stimulus and protection to marital affection, fidelity and continency.

The Babe of Bethlehem comes also to restore reverence

for parents—as much needed today as reverence for childhood. If parental authority is fast becoming a byword, it is because parents have failed in their reverence and guidance of childhood according to spiritual standards. Their own children have turned to punish them. God is the supreme sanction of all authority. Neglecting God's law by irreligious or indulgent lives parents have lost, to an alarming degree, their God-given authority over their offspring, who in nursery and school, in sport and society, in literature and art, see, hear, talk of, and, too often, live a freedom of thought and action that knows neither the conventions nor the moral restraint of Christian society. Parents to rule wisely should obey reverently the higher law of God and by example and precept teach their children how elementary in life is the duty to obey authority, Divine and human, domestic and civil. Not the Church alone, but thoughtful men and women, leaders in many spheres of life, are lamenting the deplorable and rebellious spirit of our youth against the restraints of home and family life. It is not within the power of human fear or selfish interest to secure obedience, except it be a servility that cannot be trusted in the building of character. The one lofty motive to inspire the young to reverence and obedience is Christ's own obedience to Mary and Joseph; to them, the creatures of His own hand, the Creator and Lord of the universe was willingly subject in Bethlehem and Nazareth.

Many of humanity's gravest problems would cease to be, if the leadership of Christ, as the Little Child leading, were more fully recognized and followed in the care and training of children and in the upbuilding of the Christian home.

Our Holy Father, Pope Benedict XV, in the *Motu proprio* on St. Joseph, sounds a solemn note: "The sanctity of conjugal fidelity and respect for paternal authority have been grievously transgressed by many during the war; the remoteness of one spouse served to relax the bond of duty in the other, and the absence of a watchful eye gave rise to freer and more indulgent conduct, more particularly amongst the younger members of the female sex." Christmas is a Divine call to woman. The Virgin

Mother is placed by God before all womanhood as an example of purity, devotion, and duty. Her whole being is consecrated to the exalted office of motherhood. Christ not only would be a child, but He would have a mother—and an immaculate one, that man might know the mind of God with regard to woman's place in the world. Providence ordained that God's own Mother, deprived of wealth, fame and social prestige, should have no distractions in her motherhood, except the temple and the home. The sublime simplicity of woman's mission seems no longer fashionable. The eternal commonplaces of building the home by rocking the cradle, spinning the wheel, preparing the meal, making the fireside cheery, teaching the children to pray reverently and live justly are more vital to the permanent good of society and the nation than the wisest legislation conceivable to offset the dangers lying in woman's new freedom and uncertain adventure that may leave in their wake empty cradles and homeless communities.

Another Christian lesson the world needs to learn is God's law against divorce. The Gospel tells of Mary's severe trial when "Joseph, her husband, being a just man, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep" (Matt. I-19-20) and prevented him doing so. Divorce has become a national curse; and the evil is spreading. Verily it is a deadly disease in our body politic, not to speak of the moral and spiritual harm born of broken homes, broken hearts, seared souls, abandoned children and unholy alliances.

Disastrous beyond possibility of description to society is the condition when women measure their lives, not by the number of their offspring but by the number of their husbands. Pagan Rome, at the height of its imperial power, with a conquered world paying tribute to the Caesars, sealed slowly but surely its own doom. No foe without proved as terrible an enemy as corruption within. Widespread divorce desecrated the sanctuary of the family with the consequent degradation of woman. The constructive forces of the empire were weakened by the deadly moral poisons that Roman society absorbed into its very

vitals and took no means to throw off. When this happens in the human body, death follows.

Let us thank our Heavenly Father for the valiant women we all know—and their name is legion—who with the highest ideals of wifehood and motherhood carry on heroically the honor of the family. Neither height nor depth, nor sorrow nor pain, nor sin of husband nor ingratitude of children, nor privation nor loss, nor opportunity of comfort nor lure of pleasure can tempt such noble women to shirk their duty or break up their home. Silently, patiently, cheerfully and holily they spend themselves and are spent for the spiritual and temporal welfare of their own flesh and blood in their children. Mary, the Mother of Christ, strengthens with the grace and fortitude of Heaven such wonderful mothers, who are one of the most sacred benedictions on this earth.

Since Our Saviour, the only begotten Son of the Eternal Father, deigned to be called the "Son of the Carpenter," and since Mary, the Mother of Christ, rejoiced to be known as the "Spouse of the Carpenter," we may readily understand the dignity of the person and office of Joseph in the Holy Family. God evidently would teach through St. Joseph that the supreme dignity of man rests not on a temporal or human foundation but essentially on our relation to Christ, the God-Man. The Incarnation elevated human nature to the supernatural order, in which man must live, move and have his being, if our human nature is to reach its highest and noblest expression and purpose in conformity with the Divine Will.

St. Joseph, a poor and obscure workingman in the eyes of the world, was raised in the sight of God and the Angels, to a dignity with which none of earthly origin can be compared. Yet Joseph was nothing more than the faithful head of the Holy Family, neither prophet nor priest, nor apostle nor teacher. Nor did he present the heroic figures of Joseph of old in Egypt, or of David, the Shepherd King of Israel. By the labor of his hands, he cared in poverty for Jesus and Mary. He led them amid most harassing circumstances to Bethlehem, Nazareth and across the sands of the desert to Egypt and back. The humble home and little family were his uni-

verse of love and service. In comparison with the Babe and the Mother, through whom God manifested His infinite love and mercy, the imperial glory of the Caesars, the jewelled palace of Herod, the gorgeous gardens of the Pharaohs and the undying fame symbolized by the Pyramids were but dead sea fruit to Joseph's mind. His example fixes the real values of human life. Father and husband, ruler and subject, employer and employee, rich and poor—all should pattern their lives and perform their duties in the spirit of this "just man." This justice means reverence for religion; obedience to lawful authority; fair dealing on the part of capital; honest work on the part of labor; purification of wealth; sanctification of poverty.

This Christmas pastoral I place most humbly in the hands of St. Joseph, whom the clergy, the religious and the faithful are honoring in our churches and chapels this day, at the very hour I am writing the final words of this message to my beloved children in Christ.

Praying the Infant Saviour to bless most abundantly with every Christmas grace the entire flock, I am,

Faithfully your Shepherd,

PATRICK JOSEPH,
Archbishop of New York.

In Commemoration of the 50th Anniversary of the Proclamation of St. Joseph as Patron of the Universal Church.
December 14, 1921.

Keeping Our Children Catholics

Rt. Rev. Mgr. John A. Sheppard, V.G.

LET me give you a few figures on immigration and then you will have an idea of how you can be of service in assisting your clergy so that we may have no leakage through your carelessness.

Between 1820 and 1920, thirty millions landed here; one-half of these thirty millions came within the last thirty years. First came the Germans and people from central Europe during the political revolution; they came and made this country their home. In the year 1848 started the great Irish influx; in the fifties one-half of the total immigration was Irish, and today there are many more Irish here than in the whole of Ireland. They, too, came to stay, and they have had more influence on the national character than any other race.

Later, immigration came for economic reasons, and today in the city of New York we have about 700,000 Italians, while in Jersey City we have about thirty-five and in Newark at least sixty thousand. At present there are more Jews in New York City than in Jerusalem; more Poles in Chicago than in Warsaw; more Italians in New York City than in Rome. In 1915 the most densely populated spot in the world was in New York City somewhere between Thirty-fourth and Fifty-ninth streets, around Tenth and Eleventh avenues, where there were 11,000 persons to the acre. It is possible that today the densest spot on earth, excluding China and India, is either the Jewish colony at Rivington, Forsyth and Eldridge Streets, or the Italian colony at Mulberry Bend. In this district, bounded by Worth, Lafayette, Hudson Streets and the Bowery, there are about 110,000 people of Italian extraction. The present immigration is composed mainly of Catholics and Jews. The Catholics include Poles, Russians, Bohemians, Croats, Slavonians, Slovaks, Dalmatians, Lithuanians, Ruthenians, Armenians, Maronites, Chaldeans, Syrians and Rumanians. Now, to keep them in the Church is an enormous work. The Slavs and Italians are our people, and therefore we are to give them special attention to have them remain our people; hence

I say, if they are to be Americanized, leave them to us and do not teach them to rebel against God and His holy religion, or you will teach them by inference to rebel against the country.

The Church, therefore, looks to you Catholic men to assist her, and she has never looked in vain for the assistance of her children. Therefore, she says to you: "Have every one of these Catholic men of foreign tongue in the Holy Name Society, so that they may testify to the Faith in which they were reared, if you wish to be instrumental in making them good Americans."

During the past year you have begun the good work of gathering these people into your ranks, and I want to compliment you most strongly for what you have done, and I only put these figures before you so that you may go on with renewed zeal and prosper the good work which you have so earnestly begun.

Another task I would set before you which is a problem for the Church, make it your slogan that every Catholic child should find a place in a Catholic school. When these people are well in hand by the clergy of the United States, they, too, will build their own schools as we have done and the generation to come will be under that education which does not divorce itself from religion, but which will make them thoroughly Catholic and conscientious citizens of this great commonwealth.

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Benedict, the Peacemaker

JOHN C. REVILLE, S. J.

"THE unexpected and almost unheralded death of our beloved Holy Father, Pope Benedict XV," writes the Most Rev. P. J. Hayes, Archbishop of New York, "not only has plunged Christendom into profound grief, but also has called forth from the world at large sympathetic expressions of his exalted services to mankind." The grief to which the Archbishop of New York refers is heartfelt, the services he recalls will not easily be forgotten. In death as in life the deceased Pontiff gave the world a great example.

There is something solemn and heart-stirring of its very nature in the death of the Roman Pontiff. It is absolutely true to say that from the moment the news of his approaching end is flashed to the four quarters of the globe, the eyes of the Catholic world turn to the Vatican. Not a single one of the millions over whom the dying Vicar of Christ ruled, but is deeply stirred. No matter how forgetful they may have been of his warnings and of the commands of that Church whose destinies were in his hands, they pause for a moment. Childhood memories stir in their hearts. Lessons long forgotten again revive in their souls. The most material and worldly feel that a breath of the eternal things sweeps across their entire being.

The world too sees a strange phenomenon. Pope after Pope passes away. Yet the throne of the Vicar of Christ is never empty. For a moment only, the Pilot seems to slumber in the Bark of Peter. Or rather for a moment that strange bark, bark of destiny, ever doomed to battle with wind and storm, yet never to be overwhelmed by their fury, becomes a funeral barge, scarfed with mourning. For on its deck, the Captain is lying dead! Sorrow indeed is ours! Yet we must not too sadly mourn. Peacemaker in life, Benedict XV, the Vicar of Christ, the successor of Peter, the Fisherman of Galilee, the two hundredth and sixtieth in the unbroken line of the Pontiffs of Rome, showed before death's quick and swift arrest, a dignity, a composure, a moral grandeur which stirs the

heart. On January 22, 1922, unterrified by death he went back to God. The keys of the Fisherman fell from his lifeless grasp. The ring of the Fisherman was taken from his hand and broken, until wrought anew, it adorns the finger of his successor. Like Rachel of old, the Catholic Church mourns her great son, because he is no more. Smitten with a sorrow which in its depth, tenderness and unselfishness, has no counterpart, three hundred million Catholics who bent in loving obedience before the crook of the White Shepherd of Rome, pray for the repose of the Pontiff's soul and the quick advent of his well-earned reward at the hands of the King whose Vicar he was. And all those who, not of the fold of the dead Pontiff, love justice and liberty, and feel the beauty of a life spent for God and man, for the restoration of love, charity and peace, join the throng of mourners and render the homage of their admiration. Before that lifeless form all feel that a mighty prince is fallen in Israel this day, and that the Machabee who guarded the walls and ramparts of Juda, not with the sword and buckler of war, but with the nobler weapons of peace, is fallen in the fray.

The Election

When, amid the thunders of the battle of the Marne, September 3, 1914, Giacomo Della Chiesa, Cardinal Archbishop of Bologna, was elected Pope, and assumed the name of Benedict XV, the name was of happy augury. It came as a gleam of sunshine piercing for a moment the ever-thickening clouds of war. *"Benedictus qui venit in nomine Domini!"* "Blessed is he that cometh in the name of the Lord," was the universal cry. The dead Pope had been providentially trained for the world-wide responsibilities thrust upon him. In Genoa the Proud, near which he was born in 1854, his family had long occupied a place of wealth and distinction. His predecessor, Giuseppe Sarto, was the son of a peasant. Giacomo Della Chiesa was the son of one of those patrician families of the Genoese republic to which that queen of the seas owed so much of her splendor and glory. But the peasant lad of Riese and the son of the Marchese Della Chiesa, once crowned with the tiara, remembered only that they were the Vicars

of Christ and the Shepherds of a wandering and wounded flock. In the family of the future Benedict XV, culture and refinement went hand in hand with religion. Traditions of military and diplomatic service to country, and fidelity to God were heirlooms. In his boyhood, in his study of jurisprudence at the University, after which he won a degree of Doctor of Laws, in the Capranica Seminary and especially at the College of Noble Ecclesiastical students at Rome, Giacomo Della Chiesa gave unmistakable proofs of piety, of keen intellectual powers, of solid grasp of modern problems, of sound judgment and practical executive ability, of extraordinary capacity for work. These qualities steadily increased with increasing responsibilities and honors. These came early and in quick succession. A priest in 1878, he was soon after appointed secretary to Archbishop Rampolla, then Nuncio at Madrid. His services to his chief then, and later on, when the Archbishop was made Cardinal by Leo XIII, won for him the post of Under Secretary of State. Made a domestic prelate in 1900 by Leo XIII, Consultor of the Holy Office a year after, appointed Archbishop of Bologna in 1907 by Pius X, he was created Cardinal, May 25, 1914 by the same Pontiff. Three months after, heir of the Leos, the Innocents, and Urbans of the past, Benedict XV sat on the Chair of Peter as the two hundred and sixtieth Pope.

The Great War

Since that day, seven years and four months have passed. Four years of war and bloodshed, of material, moral and physical ruin were followed by an aftermath of hatred, of national jealousies, individual lawlessness, of famine and poverty, of economic stress so widespread as to involve entire nations, of moral degradation so deep-seated as to threaten the very fabric of civilization. Yet we have no reason now to rgret the welcome with which we received the news that Benedict the Peacemaker was the successor of Pius, the Restorer of all things in Christ. Blessed in his coming, Benedict in name as in augury, the successor of Pius descended into his tomb with the blessings of his children and the thanks of a grateful world echoing in his ears. For he did not fail in the splendid promise.

He realized the world's hopes and longings. In some form or other, not always marked in blood, but always with disaster and tears, war drove its furrow over ruined and widely-separated fields. Scarcely a nation but might exclaim like the poet speaking of the fratricidal wars of Rome: *"Quae caret ora cruore nostro?"* "What shore lacks the tribute of our blood?" The war was not two months old when Benedict came to the throne. Its horrors, even with its bloody prologue but half-spoken, and long before the climax of its ghastly tragedy, had broken the heart of Pius X.

At a glance, Benedict summed up the situation. With the vision of a statesman, the heart of a Father and the apostolic zeal of a Pope, he plumbed the depth of the abyss and strove to drag from its brink the multitudes speeding towards the chasm. From battlefield and hospital, from deserted homes, from weeping mothers and wives, from orphaned children, from nations still untouched by the hand of war, but moving by some relentless fate towards its blood-stained harvest fields, a universal cry reached him. It was an agonizing cry for peace. It pointed out his destiny. Pius X had been the restorer of all things in Christ. Benedict would be the Prince and the Pope of Peace.

In his first Enclyclical Letter, issued November 1, 1914, the newly elected Pope outlined his program. Watchman of the Vatican, he saw the world's agony and painted it in masterful colors. Mighty nations were mustered on the battlefield, he said. There was no limit, he continued, to the ruin and the slaughter. Every day he saw that the earth was drenched with blood and covered with the wounded and the dead. And who, he eloquently asked, would take all these armed men fighting against each other to be brothers, sons of the same Father who is in heaven? He saw commerce neglected, the rich reduced to poverty, the poor in squalor, the heart of humanity bowed down with grief. But like the Roman consul, who chided the Vestals for their unavailing tears over the burning shrine which they did nothing to save, Benedict knew it was no time for useless wailing. It was a time for prayer and work. Nobly he planned a program of peace under the

guidance of the Heart of the Merciful Christ and the protection of Our Lady, Queen of Peace. He immediately began his work of peace.

The Program

Out of the wreck of war, and the fury of its encrimsoned waves, the Rock of the Vatican rises unscathed. No breach has been made in its time-defying ramparts. Not proudly or boastfully, but with the majestic calm of things that are divine, it views the wreckage at its base. The thrones of Hohenzollern, Romanoff and Hapsburg have been wrecked in the flood. Kaiser and king are in exile. Old Europe suffered from such a volcanic upheaval that its frontiers must be surveyed anew. In the Old World, the only power that rises from the conflict without loss of authority or prestige, is the Papacy. And it rose to this moral headship of the world through the apostolic zeal, the priestly charity, the statesmanlike and magnanimous program of peace, charity and love, laid down as his only rule by the Pontiff who now slumbers in death in Rome the Eternal, which once more through him became the Queen and the Mistress of the world.

In Rome, Benedict was king and from Rome he ruled. Thanks to his wise, large and conciliating diplomacy, he beheld newcomers, erring children, enemies long separated from him, doing him homage. In Contantinople, the Turk builds his monument in gratitude for his princely generosity to the wounded soldiers of Islam. England, estranged for so many years, sends her envoys to the successor of the Pontiffs who fought Henry and Elizabeth. A President of the United States salutes him in the Vatican. In his beloved Italy, he witnesssed a spirit of conciliation in rulers and government, stronger organization and initiative among Catholics. France, the ever loved, if at times erring daughter, bids her ambassador do him reverence. The ambassador of the Isle of Saints would have been clasped to his arms with all a father's pride and love. The moral power of the Papacy, thanks to Benedict, was seldom higher. It penetrates to distant lands where it was but feebly felt before. The legates and the nuncios of Benedict are in Jugoslavia, in Czechoslovakia, in Latvia,

in Lithuania and the Ukraine, in Poland, for whose restoration he so nobly fought. They reach, like the proconsuls of old Rome, to the ends of the world.

But splendid as are these triumphs of diplomacy in its noblest form, Pope Benedict has a nobler title to fame. Pope of Peace, he followed in all things the Gospel of the Prince of Peace. In his private life no passion, no petty ambition, no narrow nationalism, no self-seeking marred the finely adjusted equilibrium of his princely soul. In the Church, he worked for souls and for God. The codification of Canon Law, begun by Pius X, through him was brought to its successful conclusion. He gave a new impetus to the study of the Sacred Scriptures. By him the seal of approval was set upon the work of the Tertiaries of St. Dominic and St. Francis Assisi. The Catholic press was encouraged and fostered. From him Dante on the occasion of his sixth centenary received an eulogium, which in weight and dignity has not been surpassed. He stirred new devotion in Ireland to the See of Peter by the Beatification of Oliver Plunkett, and deeply touched the heart of France by the canonization of Jeanne d'Arc.

Inner Life of the Church

Leo XIII was the great intellectual giant of the Papacy in modern times. Pius X was the reorganizer of the inner spiritual life of the Church. If Benedict was the Peacemaker, his influence over the spiritual destinies and functions of the Church has also been far-reaching. To extend the reign of Christ was his constant dream. Up to the year 1920, he had erected twenty-three vicariates apostolic, twenty bishoprics and seven archdioceses. Through him, and through his realization that devotion to the Saints increases devotion in the heart of the people, many new Beati and Saints were enrolled on the great muster of God's Elect. He beatified the friend of the poor, Joseph Benedict Cottolengo, and the gentle Carmelite nun, Anne of St. Bartholomew, in 1917, when the great war was at its height. Blessed Louise de Marillac, foundress of the Sisters of Charity, and the Irish martyr and patriot, Oliver Plunkett were added to the list in 1920. Beside them, in the full splendor of the same honors, he

placed that same year the gallant black martyr boys of Uganda, thus showing that no class or race has a monopoly of sainthood in the Catholic Church. In that same year close to the Uganda martyrs, he placed the heroic French Sisters of Charity of Arras, and their equally dauntless Sisters, the Ursulines of Valenciennes, all victims of the persecution of the Terror in revolutionary France. That same year the young Passionist Gabriel dell'Addolorata, Margaret Mary Alacoque, the Lily of Paray and the chosen daughter of the Sacred Heart, were solemnly canonized. With them the Warrior Maid of France, Jeanne d'Arc, the Virgin of Domremy and the Martyr of Rouen were enaureoled with the same triumphal crown. Last year he proclaimed the heroicity of the virtues of Marcellin Champagnat, the Founder of the Little Brothers of Mary, and of the Rose and Lily of Carmel, the Little Flower, Soeur Thérése of the Child Jesus. That same year he introduced the cause of the beatification of John N. Neumann, third Bishop of Philadelphia.

By him the beloved dead were tenderly remembered. In his *Motu Proprio* of November 4, 1914, while the battlefields of Europe were strewn with corpses and countless homes were wailing the loss of their loved ones, he granted to all priests by the constitution *"Incruentum Altaris Sacrificium,"* the privilege of saying three Masses on All Souls' Day for the Faithful departed. The Oriental churches were not forgotten. Yearning for their return to the center of unity, he carried into effect one of the noblest designs formed in the heart and mind of Leo XIII and Pius X. For that purpose he instituted in 1917 a new Roman Congregation, to deal with the question of those churches. For America, he professed sincere admiration. Graciously yielding to the request of Mr. Herbert Hoover, then president of the Belgian Relief Committee, the Pope contributed $2,000 for the suffering Belgian children, and in a letter addressed to Cardinal Gibbons, whom he reverenced and loved, and over whose death he mourned, he urged the Catholics of the United States to come to their relief. For the Knights of Columbus on their memorable visit to the Vatican, he departed from the rigid etiquette of the Papal court and received them with a democratic

dignity and a fatherly kindness which won all hearts. America he loved for her princely-hearted charity and her ideals of justice and liberty.

In all things he strove to bring back the world to the ideal of the Gospel and the teaching of Christ. More statesmanlike words and warnings have not been uttered by modern leaders than those in which he analyzed the causes of the world's present failure and unrest. With unerring finger he pointed to the contempt of authority now prevailing, the insensate love of pleasure and wealth, the general aversion to work, the hatred of class against class, the total disregard of the law of God and of the restraints of Christian and civilized life. The thunders of war, the clamors of hate and discord may have for a moment drowned the voice of the Pontiff. The time will come when the world will deeply regret that it was not heeded.

Work for Peace

His work for peace and charity during the World War will win him a place among the greatest of the Roman Pontiffs. By some of his own children his noble intentions and his deeds themselves were misrepresented and misunderstood. He was accused of duplicity, of selfish aims, even of treachery. He ignored the insult and like his Master, *transiit benefaciendo*, he passed doing good. To the Vatican came the cry of distress of thousands. No appeal was unheeded. He took steps for the liberation and exchange of military and civilian prisoners. To his suffering countrymen in Italy, to Poland, Belgium, Austria, Montenegro, Russia, Armenia, Ireland and France he sent food, relief of every kind. His relief work was carried on with an efficiency that astonished experts. But it was informed with the very soul of love and charity. The little children of Belgium, men not of his flock in Serbia, Montenegro and Turkey felt that he was their father. The wounded sheep, wherever found, were gently tended and watched over by the White Shepherd of Rome. He saw the world's moral and physical plagues. Like the good Samaritan, he strove to bind the bleeding wounds. Prince of Peace, he protested against injustice wherever found, by whomsoever practised. In the midst of the most tragic

of all wars he wrote in letters of gold the epic of charity.

He wrote also the Magna Charta and the constitution of the new era. First of all the statesmen of the world, on August 1, 1917, he laid down a solid and workable basis for a lasting and just peace. First and officially he uttered the word "disarmament." He is the real originator of the idea which has gathered the statesmen of the world in Washington. Six months after the Pope's appeal of August 1, 1917, President Wilson and Mr. Lloyd George insisted substantially on the points there set forth. In that same document, Benedict urged the principle of arbitration, of the liberty of the seas, reciprocal restitution of territories occupied, consideration of the just national aspirations of peoples. He wanted a peace not founded on force, but one that would restore to the shattered world the reign of the charity of Christ and of Christian civilization. All now realize that the world would be a happier one, if that noble program had been followed.

The French artist, Chartrand, asked Leo XIII how he wished to be painted. The old lion of the Papacy answered in his incisive way: "Like a Pope." Thus too must Benedict XV be represented, as Pope, not like Leo, the Pope of the workingman with the charter of the laborer's rights in his hands, or pointing to his epoch-making Encyclical on Christian democracy, but holding aloft the words of the Beatitude pronounced by the lips of Christ, his Master; "Blessed are the peace-makers, for they shall be called the children of God." That was Benedict's program. These words will form his simple but stately epitaph, one worthy of a statesman, a Pontiff and a king.

No man can have a nobler panegyric than the tears and the gratitude of the sorrowing and the outcast. There was a stately gathering in Rome as Pope Benedict XV was borne to his last resting place. Princes of the Church, statesmen, men of power and learning led the mourning group. Invisible, yet present, with them mingled the spirits of the thousands helped, consoled, saved from degradation and death by the charity and love of the Pontiff of peace. And while the world was mourning over its loss, amid their sorrow we heard them cry: *"Benedictus qui*

venit in nomine Domini!" Blessed was his coming in the world's tragedy! May the King of Peace, whose work of gentleness and love he strove to continue in a suffering world, soon place upon his brow an unfading crown!

A Sixteenth Century Conclave

In the *Month* for September, 1903, Father H. Thurston, S.J., wrote an article entitled "Conclaves Past and Present." The article contains a description published in English in 1585 of the Conclave which elected Pope Sixtus V. The original account seems to have been written by a well-informed Italian. The English version was made by the famous John Florio, the translator of Montaigne, the author of the "Dictionary," and probably the friend of Shakespeare, as he was of Ben Jonson, Bacon and many of the wits of the Elizabethan age. After describing the *Novendiali* or Nine Days' obsequies for the deceased Pope, Gregory XIII, Florio turns to the subject of the Conclave. The following excerpt will show the similarity and the difference existing between a Conclave in the year 1585 and 1922. Florio writes as follows:

These (*Novendiali*) being ended, the following morning the Mass of the Holy Ghost is sung by the Cardinal Dean, after that is sang *Veni Creator Spiritus,* and so singing, with the pensioners and other officers and singing-men, with the rest of the cardinals going before, they all go towards the Conclave. But before I begin to speak of the Conclave, I will tell you how that cardinal that is Lord Chamberlain hath the chiefest place and authority above all other cardinals, so long as *Sede Vacante* lasteth. In which time he causeth money to be coined in his own name and with his own arms upon it, and all things be executed in his name, and he commandeth all constables to keep good watch and ward in every street in the city for to avoid all inconveniences which commonly happen in such times who arm themselves, and have authority to arm as many men as they think good in every street and ward.

By these means the city is defended, and guarded from all motives (i.e., disturbances) that may chance. Besides

these, the Conservours, Senatours, or Sheriffs of the city do presently arm 2,000 Italian soldiers, for to guard and keep the Conclave, which is a place in the Pope's palace appointed for all cardinals being in Rome at the Pope's death, to assemble themselves therein, with all those that come while the funeral lasts, being open so long, for many that are abroad come flocking thither so soon as the Pope's death is known. It is called Conclave, for that it is shut with one key, and until such time as they have agreed about the Pope's election, they be so fast that they cannot by any means come out. Many years since it was wont to be but one hall, divided into so many little chambers with hangings of tapestry as there were cardinals, but considering that for want of room and air, many died before the election, there are now two great rooms divided into more than three-score little chambers, each one of them being more than sixteen feet square, every one of them having a little cabinet or closet joined onto it for the cardinals' serving men to be in. Before the chambers there is a long gallery for the cardinals to walk in. No cardinal can bring in more than three men, that is to say, a secretary, a gentleman, and a chamberlain, who so long as the election lasteth, cannot by any means come out. All which chambers are dressed as it followeth. Those which pertain to cardinals created by the last Pope, are hanged with purple, with all furnitures pertaining to it of the same, as bedsteads, valences, curtains, coverlets, pillows, cushions with silk fringe of that colour. There is in every chamber a little table with a purple carpet to it, a little wooden lantern, a little ladder to hang up the hangings, one high stool and one low, which they carry to the scrutiny chamber, a dust basket, a chest with lock and key, and such other necessaries in a chamber, everything covered with purple, with the cardinal's arms upon them to whom they pertain. All other cardinals have their chambers and other implements hanged and covered with green.

The order how they are served in the Conclave so long as the election lasteth is this. Before the gate of the Conclave there is a fair room where all the Archbishops and Bishops that are then in Rome, do stand waiting at the

door day and night, or as they are chosen by lot, four of them always ready to help and do such necessary business as the place and time requireth, who occasion soever happen, changing every two hours, their chambers being near the said place. About the gallery of the palace going toward the new gate are the Roman barons and lords attending with their guards, one of Italians, the other of Swiss, who are to wait on the cardinals going into the Conclave, or that by reason of infirmity come out, together with the dead Pope's light horsemen, and grooms of his stable, who accompany them home to their lodgings. The order how the Gentlemen or Sewers do serve the cardinals their lords is this. At the gate where, as I said before, four bishops do stand, are two gentlemen who are to call the cardinals, or Sewers, as they are orderly set down in writing in a scroll of paper which every night is fastened upon the gate, wherein are the names of all the cardinals written as they are drawn by lots, so that a man may see who shall first or last be served.

Every night that scroll is newly written. Indeed, if any of them are sick they are first served. Every night there are four of the said bills of names made against the day following; one of which is kept within the Conclave, another is fastened to the gate where the Senators or Sheriffs sit, as I said before, the other two are kept by the two foresaid gentlemen, one of which standeth by the dresser, at that door at which the gentlemen Sewers go in with meat in order as they are called, each one having two great baskets or flaskets of divers stuffs, fashions, and colours, the one for kitchen viands, the other for other sorts of after service, these carried between two men with coulstaves. And this is the manner of their service. First every Sewer hath very orderly his dishes placed in the foresaid two baskets, who were first made ready by other officers, as by the cook, paster, butler, spicer, comfiter, fruiterer and such other that belong to keeping or dressing of meats. Before the said meats goeth that cardinal's gentleman usher that is first served and then two grooms of the stable, with two staves in their hands painted of the *cornuta's* colour, for so that flasket is called wherein the kitchen meats are carried. After them followeth the

Gentleman Steward, with four or five gentlemen more, carring fair glasses in their hands full of divers sorts of wines, and very clear water, the butler going in the midst of them with a little glass of wine in his hand. The said glasses are all covered with orange blooms and other sweet flowers, with papers on them showing the quality or sort of the wine; then follow two grooms of the stable that carry the flasket, wherein all others sorts of after meats, comfits, and fruits are, then followeth the Cupboard Keeper, with two other grooms that carry the *cornuta.* All the gentlemen pertaining to the cardinal attending on them, thus going all in order towards the Conclave dresser, they meet first at the first door the Conservours, Senatours, or Sheriffs' guard, then coming to the stairs foot, they meet the other guard of Italians and Swiss. And so passing along the gallery they come into a several room where are two little doors, one to go in to serve, the other to come out after they have served.

At the entry of that room is also a guard of Italians and Swiss, which open and shut the doors: where stand the two Cursors, or gentlemen, with bills of names in their hands, who in order call for the Sewer that must come in first. At the upper end of the said room standeth a table fifteen feet long; the Sewer being come to that table, he taketh a very fine and white napkin from the Cupboard Keeper, and layeth it on the table, and another he layeth before the aforesaid four Bishops, with two knives and two forks, which they take up. The Sewer having set all the dishes upon the table, they uncover them and taste of them all. There can be no pies or pasties pass whole, nor any kind of poultry or fowl, for they are all cut, carved, and opened, before the said Bishops. There can be no wine nor water be carried in, in any other vessel than clear glasses, nor any table cloth, towel, or napkin, that is not first unfolded, opened and very well considered. All vessels both out of which they eat and drink, of glass or porcelain that once go in, come no more out, for they are the Master of Ceremonies, his fees. The meat that is left divided among the servants of officers of the Conclave, as barbers, masons, carpenters, pothecaries, sweepers, and such like. So soon as every Sewer

or steward hath served, he enquireth whether his lord will have any other meat against the next time or not, then taking *congé,* he goeth out of the one door, whilst others come in at the other. And in this order are all cardinals served morning and night, as long as the election lasteth.

And all that while the castle or palace is well guarded, for at the first trench besides the soldiers that are in Belvedere, and those which guard the market-place, which are a great number, there are five and twenty Swiss waiting day and night, there is a great chain of iron to cross the way, and a little house of boards to shield them from the rain. Above the said trench on the left side going into the palace are eight pieces of great artillery, guarded by a band of Swiss, and two other guards that always are attendant there. Not far from the said artillery over against the great gate, which is also guarded by fifty Switzers, there are three pieces of artillery more, even in the entry of the palace, which also is guarded by three bands of Switzers, and for the succor of the said gate in any need, there is at the left hand a place or house covered with boards, in which is continually a band of Italian soldiers, with a going out on both sides. On the right hand going into the court toward Borgia's tower, under the gate, which is locked with an iron chain, is continually another band of Italians, and on the left hand thereof is an altar that may be removed where one list, covered with very rich tapestry and other ornaments, where every morning all the election while, the Mass of the Holy Ghost is celebrated and sung by the singing men of the chapel. All that while that the Mass is celebrating the gates stand open but well guarded, for then all priests of what order soever, and monks with the orflins (orphans) going before very orderly, do go procession-like through all courts and places beneath the watches, and guards stand ready armed, as if they were ready to fight or expect an enemy. The priest that sayeth the Mass between two deacons with his face towards the Conclave, singeth as loud as he can the psalm *Veni Creator Mundi (Sic)*, and the Litanies with other prayers, the whole choir answering him. This done, the Canons of St. Peter and other prelates, with the wonted music, go on.

The procession being ended, at the sound of a little bell

all men depart, for that is a sign that the scrutiny of that morning is done, and that there is no Pope chosen, then all the soldiers do unarm themselves. These orders and ceremonies are used every day from that time that the cardinals go into the Conclave until a Pope is chosen.

The Roll of the Roman Pontiffs

The following is a list of the Popes beginning with St. Peter in the year 41 A. D., as recorded in "The Catholic Encyclopedia":

(1) St. Peter, d. 67 (?)
(2) St. Linus, 67-79 (?)
(3) St. Anacletus I, 79-90 (?)
(4) St. Clement I, 90-99 (?)
(5) St. Evaristus, 99-107 (?)
(6) St. Alexander I, 107-16 (?)
(7) St. Sixtus I, 116-25 (?)
(8) St. Telesphorus, 125-36 (?)
(9) St. Hyginus, 136-40 (?)
(10) St. Pius, 140-54 (?)
(11) St. Anicetus, 154-65 (?)
(12) St. Soter, 165-74
(13) St. Elcutherius, 174-89
(14) St. Victor, 189-98.
(15) St. Zephyrinus, 198-217
(16) St. Callistus I, 217-22
(17) St. Urban I, 222-30
(18) St. Pontian, 230-35
(19) St. Anterus, 235-36
(20) St. Fabian, 236-50
(21) St. Cornelius, 251-53 Novatianus, 251-58 (?)
(22) St. Lucius I, 253-54
(23) St. Stephen I, 254-57
(24) St. Sixtus, II, 257-58
(25) St. Dionysius, 259-68
(26) St. St. Felix I, 269-74
(27) St. Eutychian, 275-83
(28) St. Caius, 283-96
(29) St. Marcellinus, 296-304
(30) St. Marcellus I, 308-09
(31) St. Eusebius, 309-(310)
(32) St. Melchiades (Meltrades) 311-14
(33) St. Sylvester I, 314-35
(34) St. Marcus, 336
(35) St. Julius I, 337-52
(36) St. Liberius, 352-66 (Felix II, 355-65)
(37) Damascus I, 366 84
(38) St. Siricius, 384-98
(39) St. Anastasius I, 398 401
(40) St. Innocent I, 402-17
(41) St. Zosimus, 417-18
(42) St. Boniface I, 418-22
(43) St. Celestine I, 422-32
(44) St. Sixtus III, 432-40
(45) St. Leo I, 440-61
(46) St. Hilarius, 461-68
(47) St. Simplicius, 468-83
(48) St. Felix II, (III), 483-92
(49) St. Gelasius I, 492-96
(50) St. Anastasius II, 496-98
(51) St. Symmachus, 498-514
(52) St. Hormisdas, 514-23
(53) St. John I, 523-26
(54) St. Felix III (IV), 526-30
(55) Boniface II, 530-32
(56) John II, 533-35
(57) St. Agapetus I, 535-36
(58) St. Silverius, 536-38 (?)
(59) Vigilius, 538 (?)-55
(60) Pelagius I, 556-61
(61) John III, 561-74
(62) Benedict I, 575-79
(63) Pelagius II, 579-90
(64) St. Gregory I, 590-604
(65) Sabinianus, 604-06
(66) Boniface III, 607

(67) St. Boniface IV, 608-15
(68) St. Deusdedit, 615-18
(69) Boniface V, 619-25
(70) Honorius I, 625-38
(71) Severinus, 638-40
(72) John IV, 640-2
(73) Theodore I, 642-49
(74) St. Martin I, 649-55
(75) St. Eugene I, 654-57
(76) St. Vitalian, 657-72
(77) Adeodatus, 672-76
(78) Donus, 676-78
(79) St. Agatho, 678-81
(80) St. Leo II, 682-83
(81) St. Benedict II, 684-85
(82) John V, 685-86
(83) Conon, 686-87
(84) St. Sergius I, 687-701
(85) John VI, 701-05
(86) John VII, 705-07
(87) Sisinnius, 708
(88) Constantine, 708-15
(89) St. Gregory II, 715-31
(90) St. Gregory III, 731-41
(91) St. Zacharias, 741-52 (Stephen (II), 752)
(92) Stephen II (III), 752-57
(93) St. Paul I, 757-67 (Constantine, 767-68)
(94) Stephen III (IV), 768-72
(95) Adrian I, 772-95
(96) St. Leo III, 795-816
(97) Stephen IV (V), 816-17
98) St. Paschal I, 817-24
(99) Eugene II, 824-27
(100) Valentine, 827
(101) Gregory IV, 827-44
(102) Sergius II, 844-47
(103) St. Leo IV, 847-55
(104) Benedict III, 855-58 (Anastasius 855)
(105) St. Nicholas I, 858-67
(106) Adrian II, 867-72
(107) John VIII, 872-82
(108) Marinus I (Martin II), 882-84
(109) Adrian III, 884-85
(110) Stephen V (VI), 885-91
(111) Formosus, 891-96
(112) Boniface VI, 896
(113) Stephen VI (VII); 896-97
(114) Romanus, 897
(115) Theodore II, 897
(116) John IX, 898-900
(117) Benedict IV, 900-03
(118) Leo V, 903
(119) Christopher, 903-04
(120) Sergius III, 904-11
(121) Anastasius III, 911-13
(122) Lando, 913-14
(123) John X, 914-28
(124) Leo VI, 928
(125) Stephen VII (VIII), 928-31
(126) John XI, 931-36
(127) Leo VII, 936-39
(128) Stephen VIII (IX), 939-42
(129) Marinus II (Martin III), 942-46
(130) Agapetus II, 946-55
(131) John XII, 955-64
(132) Leo VIII, 963-65
(133) Benedict V, 964
(134) John XIII, 965-72
(135) Benedict VI, 973-74 (Boniface VII, 974)
(136) Benedict VII, 974-83
(137) John XIV, 983-84
(138) Boniface VII, 984 85
(139) John XV, 985-96
(140) Gregory V, 996-99 (John XVI, 997-98)
(141) Silvester II, 999-1003
(142) John XVII, 1003
(143) John XVIII, 1003-09
(144) Sergius IV, 1009-12
(145) Benedict VIII, 1012-24
(146) John XIX, 1024-32
(147) Benedict IX, (a) 1032-45 (Silvester III, 1045)
(148) Gregory VI, 1045-46
(149) Clement II, 1046-47 Benedict IX (b), 1047-48
(150) Damascus II, 1048
(151) St. Leo IX, 1049-54
(152) Victor II, 1055-57
(153) Stephen IX (X), 1057-58
(154) Benedict X, 1058-59
(155) Nicholas II, 1059-61

(156) Alexander II, 961-73
Honorius II, 1061-94
(157) St. Gregory VII, 1073-85
(Clement III, 1084-1100)
(158) Victor III, 1087
(159) Urban II, 1088-99
(160) Paschal II, 1099-1118
(Silvester IV, 1105-11)
(161) Gelasius II, 1118-19
(Gregory VIII, 1118-21)
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Of the first thirty Popes, twenty-nine were martyrs; St. Dionysius, the twenty-fifth Pope, escaped this fate. The total number of martyred Popes is thirty-three; we venerate eighty-two Popes as Saints.

One hundred and four Popes were Romans; 103 were natives of others parts of Italy; 15 were Frenchmen; 9 were Greeks; 7 were Germans; 5 were Asiatics; 3 were Africans 3 were Spaniards; 2 were Dalmatians, while Palestine, Thrace, Holland, Portugal and England have each furnished one occupant of the Papal Chair.

Nine Pontiffs reigned less than one month, 30 less than one year, 11 more than 20 years, 6 have reigned over 23 years; the longest reign except that of St. Peter, who was in Antioch 7 years and in Rome 25 years, 2 months and 7 days, was the reign of Piux IX, who was Pope 31 years, 7 months and 21 days. The next longest, but one, again excepting that of St. Peter, was his successor's Leo XIII, who was Pope 25 years and 5 months. The combined successive reigns of these two Popes are the longest in history covering a period of 57 years and five months.

Including the late Pontiff, Benedict XV, there have been only nine Popes since the foundation of the American Republic. Benedict XV was the two hundredth and sixtieth Pope.

The Counsels of Perfection

THE Catholic Church, by means of the Counsels of Perfection, sets up a definite ideal of perfection towards which humanity is to strive. The official Church never failed to distinguish between these ideals, which, although they were to be the inspiration of all Christians, were to be actually attained by the few, and the laws of conduct, or precepts, which were to be observed by all. Her view is that poverty, chastity and obedience in their highest form of complete self-abnegation are not to be imposed as obligations on all the Faithful. The Counsels are for the chosen few, and are a matter of individual calling, or vocation. When these Counsels were institutionalized, as they were in monasticism, there was never the intention to drive all men and women into monasteries, although it was intended that the example of so great perfection in the few would diffuse its influence over all the Church and benefit sinner as well as saint. This, too, has been misunderstood. Perhaps the occasion for the misunderstanding was the inordinate zeal of some Christian writers. Some of those writers failed to see the world as it is. They pictured it as steeped in iniquity, and consequently, were led to believe and to say that no one could save his soul except in the monastic state. Such was never the belief of the official Church. We should look to the decision of competent ecclesiastical authority and not be misled by occasional exaggerations of writers who were inspired by their own fears, and though occasionally we find in the corrupt manners of the times partial justification for their opinions, we should always remember that their judgment is not that of the Church.

The Counsels of Perfection furnished a definite ideal towards which human nature could tend, and thus be prevented from falling below human standards, as it did in pre-Christian times. In a word, then, to the ideals based on physical, intellectual and moral values, Christianity added the spiritual, which, while it neither subverts these nor supplants what is good in them, adds to them, vitalizes them, and thus brings them up to a

higher and nobler form of activity. Christianity solved the problem of education in a manner at once simple, decisive and permanent. There was something hesitating, halting, fluctuating about pagan ideals. Christ, by instituting His Church, which was to continue His work, gave permanency and consistency as well as authority to the Christian ideal. Ever ancient and ever new, the Christian Church has been confronted with a variety of educational problems, she has met in each age conditions entirely new, and she has met them with resourcefulness and a wealth of expedients which could come from no human source. But, always true to her mission, her solution of every problem has been: The spiritual interests are supreme. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" She has paid dearly in misrepresentation and calumny for the maintenance of that principle. Her children have paid dearly for it in the temporal sacrifices they make. But the price is well paid, and will be paid as long as it is required.

Pope Pius XI

The Prophesy of Malachy

The Catholic Mind

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THE CATHOLIC MIND
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Pope Pius XI

JOHN C. REVILLE, S.J.

HIS Holiness Pope Benedict XV died January 22, 1922. After his mortal remains had been laid to rest and the last solemn rites prescribed by the Church in honor of her visible head had been duly observed, the Cardinals whose duty and privilege it was to designate his successor, assembled in Conclave, February 2, the Feast of the Purification of Our Lady. The Papal Electors fully realized that the widowed Church of Christ longed for the speedy coming of her new Shepherd. Just as fully were they conscious that no immature haste should mark their decision. Only on February 6, the fifth day after the Conclave had assembled, was their choice made. When about noon that day, a puff of white smoke curled from the long-watched chimney in the Sistine Chapel, Rome immediately knew that the two hundred and sixty-first successor of St. Peter had been chosen. A few minutes after, Cardinal Bisleti, preceded by the Pontifical cross and accompanied by several Cardinals, appeared on the central balcony over the main door of the Basilica of St. Peter's. From the balcony, Papal servants in red liveries, richly embroidered with gold, had draped a cloth of white satin edged with red velvet and emblazoned with the Papal arms. In the square below thousands, clasped as it were in a strong embrace by the arms of Bernini's colonnade, had gathered in spite of the rain, to hear the welcome tidings. Over the hushed throng rose the voice of the aged Cardinal, clear and vibrant, with a note of triumph in its ring, as he said: "I announce to you a great joy. We have a new pontiff, his Eminence Cardinal Achille Ratti, who assumes the name of Pius XI." A mighty cheer burst from the waiting crowd. If as of old the guns of Castle San Angelo did not boom out their welcome, the bells of St. Peter's answered by every church bell in the Eternal City, rang out their jubilee. Then a sharp command, the gleam of drawn swords and the click of rifles. The Italian troops in the Piazza had presented arms in honor of Pius XI, Pontiff and King!

A few minutes later, the newly-elected Pontiff, renewing a custom not followed since the days of Pius IX, appeared on the same balcony and imparted his blessing *urbi et orbi,* to the city and the world. On Sunday, February 12, he was solemnly crowned in the Basilica of St. Peter's, amid scenes of unusual enthusiasm and splendor. Achille Ratti, a few days ago Cardinal-Archbishop of Milan, rules the Catholic world as Pius XI. The successor of St. Ambrose and St. Charles Borromeo is now the successor of Peter.

The Papacy Immortal

There is something that strikes the imagination and the heart in the spectacle of Pope after Pope gathering up the keys and tiara of their deceased predecessors, and adding link to link in the chain of their wonderful dynasty, old already yet not age-worn, long before the birth of modern nations or the building of Europe's oldest thrones. In order to find even a feeble parallel to their faith and trust in their destiny, we have to go to the history of ancient Rome.

Misled by the false report that Scipio, who had been grievously ill, had died, the Roman legions mutinied. Restored to health, Scipio addressed the mutineers in a speech preserved to us in Livy's pictured page, which thrills the heart with the majesty of old Rome. Scipio might die, the hero told them, but Rome was immortal and would avenge the outrage done to her laws. The Latin words are too fine to be omitted: *"Quid? Si ego morerer, mecum exspiratura res publica, mecum casurum imperium populi Romani erat? Ne istuc Jupiter Optimus Maximus sirit, urben auspicato diis auctoribus in aeternum conditam, huic fragili et mortali corpori aequalem esse."* "Do not imagine," he tells them, "that if Scipio dies, the Roman Republic falls with him, that the Roman empire descends with him into the grave. Forbid it Almighty Jove! No, the destinies of the City over whose birth the heavens themselves seemed to smile, so lovingly guarded by the gods, and whose sway is to last for all time, are not bound up with the fate of Scipio's frail and mortal body." " Roman commanders, one after another," he con-

tinued, "Flaminius, Postumius, the Scipios, may be carried off by disease or the sword, but the Roman people is immortal." *"Flaminio, Postumio, Scipionibus meis, tot tam praeclaris imperatoribus uno bello absumptis superstes est populus Romanus eritque mille aliis nunc ferro, nunc morbo morientibus."* We do not wonder as we hear these martial words that the men who spoke them gave Rome the empire of the world.

But old Rome was but the figure of the New. The *"Tu regere imperio populos, Romane, memento,"* the command laid upon Rome to rule the world, was not laid on her consuls and emperors alone. That commission was entrusted in a far higher sense and by a nobler authority to the Vicars of Christ, the successors of Peter, the Roman Pontiffs. As Benedict XV was sinking to the grave, he knew on more certain grounds than Scipio ever had when speaking of the destinies of Rome, for he knew it on the infallible words of Christ, that the destinies of the Papacy were not bound up with the swiftly coming dissolution of his wasted frame. Ennobling the words of the Roman, he could say that, disease, the prison, the sword, might carry off Pontiff after Pontiff, his predecessors, a Pius, a Leo, a Gregory, an Urban, a Clement, a Peter, and that he, the 260th Pope and successor of the Fisherman would soon be no more. But he knew with a faith that has not been deceived that the Papacy would not die.

Giacomo Della Chiesa, Benedict XV is gone. Peace and rest to his priestly and princely soul! Achille Ratti, Pius XI, reigns in his stead. The homage, the loyalty and devotion which the Catholic world gave to Benedict, it now gives to his successor.

Glad Tidings; Happy Auguries

The formula in which Cardinal Bisleti on February 6 told the throngs massed in the Piazza of St. Peter's that the Conclave had chosen a new Pontiff was no empty one. It announced a truly great joy to 300,000,000 Catholics, tidings of peace and gladness to the entire world. Everything about the newly elected Pontiff is of the happiest omen. His names Achilles and Pius are in themselves a storehouse of memories, and a prophesy. Achilles, the

swift-footed, the *"podas okus,"* the *"podarges,"* the nimble, the sure of step. For the boy, who was born in Desio in the Milanese territory in 1857, whose scholarship and intellectual gifts won later on his degrees of Doctor of Philosophy and Theology under Jesuit masters in the Gregorian University in Rome, early distinguished himself as an athlete, and then as an explorer of Alpine heights. Bold and fearless, *"impiger,"* as Horace described his Greek namesake, sure-footed as a chamois of the Matterhorn, Achille Ratti time and again scaled many of those dangerous Alpine fortresses bastioned with snow and ice. No danger ever turned him back. Those heights, either flushed with dawn, or palled with thunder clouds fascinated him. He must conquer them. The roar of the avalanche, the treacherous crevasse of the grinding glacier had no terrors for him. Athlete and sportsman, he loved the toil, not as a mere sportsman, but because the goal conquered, he was nearer to the stars and to the throne of God. On these mystic stairs, he could pray better, more wisely and calmly read the Dante, Petrarch or Virgil, the book of the Gospel, the missal he had brought with him. The mountain tops are the haunt, the Thabor of men's noblest visions. Achille Ratti brings to the Vatican to which, without any seeking of his own, his swift-footed destiny has carried him, something of the breadth and the vision of the everlasting hills. With that he brings the energy, the force of a noble character, trained in the cloistered aisles of study, teaching and prayer fortified by contact with men and the problems of his age.

Achille Ratti is now Pius XI. How strangely the name of the old Greek hero is here blended with that of the sainted men who made the name of Pius one of the most loved in the long roll of the Vicars of Christ. No name could be of happier augury. Does it not bind together as in a lovely garland all the virtues which distinguished Pius X, the Pope of the simple and homely virtues, of little children and of daily Communion, which adorned Pius IX, the suffering and the persecuted; Pius VI and VII, the victims of exile and a tyrant's rage; St. Pius V, the Pope of the Rosary; Pius II, the scholar Pope, the

Maecenas of arts and letters; St. Pius I, who laid down his life for Christ. By a strange coincidence, Pius XI was, before becoming Cardinal-Archbishop of Milan, Archbishop of Lepanto. At Lepanto in 1571, thanks to the inspiration and the ceaseless efforts of St. Pius V, the Christian fleet under Don John of Austria crushed forever the power of the Turkish navies. Pius II, the Renaissance scholar raised to the Papacy, had but one dream, to unite Christendom in a mighty effort to oppose the advancing hordes of Islam. Pius XI, when Apostolic Nuncio to Poland, had the happiness of witnessing the restoration of the land of John Sobieski and St. Casimir to its former rights and privileges of a free and independent nation. And Poland was for centuries the rampart of Europe against the ever-threatening wave of Mohammedanism. Thus in Pius XI the traditions of former Popes are renewed. In his coming we welcome a Second Spring of the Papacy.

From Librarian to Pope

From a professor's chair, a librarian's shelves of musty tomes to the assemblies of statesmen, to the anger-breeding questions of plebiscites and boundaries, of national aspirations and claims; from the solitude of the Ambrosian library at Milan and the Vatican library in the palace of the Popes, to storm-tossed Poland; to Warsaw besieged by the Bolsheviki; to the see of Ambrose, the Borromeos and the Ferraris at Milan, and lastly to the Chair of Peter. This has been the slowly attained, yet at the same time providential destiny of the new Pope.

Achille Ratti, Pius XI, is one of those chosen souls whom God sets apart for great tasks. They seem to grow slowly to their full height. But they sink the roots of their being into the kindly earth, doing for many years the common tasks of daily life, but doing them thoroughly, courageously, for no selfish ends, but because they spell duty, honor, devotion to God and the welfare of others. In that life of toil they unconsciously develop strength and power. Should the storm then come, they do not break before it; if the crown is awarded them, they are not dazzled.

The son of the weaver of Desio, Achille Ratti, has calmly and quietly taken his place on the noblest throne in the universe. Four years ago, outside Milan and the Vatican, his name was little known. Alpinists knew of his daring exploits and that his motto as a mountain climber was ever *"Excelsior."* Italian journals and foreign reviews, university publications like those of Harvard, knew of his work and had welcomed his numerous and scholarly articles on literature and art. As a young priest, soon after his ordination in Rome in 1879, he had taught dogmatic theology and sacred eloquence. In the Ambrosian library at Milan, in the Vatican library, as he looked around on the treasures of the past glimmering before him in rare illuminated manuscripts and *incunabula,* he might have exclaimed like the Roman poet: *"Mea Vita, Libelli."* His books were his life. Yet not entirely nor selfishly. From them he had learned most of the modern European languages, the history of the past, the inner philosophy of the great world movement into which he was to be so suddenly thrust as one of the chief actors.

Work in Poland

In the last year of the war, April, 1918, Benedict XV sent Achille Ratti to Poland as Apostolic Visitor. Seldom did a more difficult position face an untried and inexperienced diplomat. It was about the time the Brest-Litovsk treaty was imposed upon the Russians. A German army, under the direct command of General von Besseler, occupied Poland, Warsaw was under the control of a Council of Regents composed of Archbishop Kakowski, Prince Lubomirski and Baron Ostroski. Mgr. Ratti remained in Poland practically throughtout the whole of the "reconstruction and resurrection period," when the country again rose from its ruins, an independent nation. Rome extended his mission to the former Russian provinces along the Polish eastern frontier. There he reorganized new dioceses where German Bishops had resigned in Poland, and reestablished those Polish dioceses which had been suppressed under the Czars. In Russian Poland he saw Bolshevism at close range and he knows it thoroughly. A false step by the Apostolic Visitor would have

precipitated a crisis. But the conduct of Achille Ratti then, and later on when in the summer of 1919 he was made Apostolic Nuncio to the Republic of Poland, was a triumph of just, humane, conciliatory and far-seeing diplomacy. The Nuncio of Benedict XV saw that the vast majority of the Polish people were profoundly attached to the Catholic faith. To his efforts was it due that the new Polish Constitution solemnly declared that the Catholic religion occupies the first place in the Polish State, and that no measures can be taken by the State concerning the Catholic Church without preliminary agreement with the Holy See.

When, on June 13, 1921, Benedict XV created him Cardinal and set him over the see of Milan hallowed by the memories of St. Ambrose and St. Charles Borromeo, he described the firmness, the exquisite tact, the imperturable calmness which enabled his Nuncio to Poland to "establish concord between the State and the Church in times that were most difficult and under circumstances most dangerous." These measured but significant words of the late Pontiff briefly summarize the splendid achievements of his envoy. In the trying times of the Bolshevist inroad almost into the very suburbs of Warsaw; in the perhaps still more trying days of the plebiscite over Upper Silesia, the ambassador of Benedict was as fearless as he was calm, conciliatory and just. He saw the glint of Bolshevist bayonets, and stood his ground. He had come to Warsaw for the love and good of Poland. He would not desert her. Kosciusko, so the legend says, exclaimed as he fell in Poland's cause: *"Finis Poloniae."* "My beloved Poland is no more!" As the Poles saw Benedict's envoy unterrified in the crisis, they might well have hailed him as a more fortunate Kosciusko, one of the saviors of their liberated country. They have already told Pius XI they have not forgotten the memorable services rendered them by Achille Ratti. The ambassador of the Irish Free State, envoy of a people whose devotion to the See of Peter is their one and only love that surpasses that of liberty, will soon tell him that Erin on the western outposts as Poland on the eastern marches of Europe, brings

him the homage of two Catholic peoples, again masters of their destinies, born anew to freedom at the very dawn of his reign.

The Man

Achille Ratti, Pius XI, sent his first Papal blessing to his loved ones at home in Milan. In Milan he was the friend of chimney sweeps. The glint of stars that bivouacked over the Matterhorn, the sun-gleam that with celestial alchemy, turned the glacier's ermine to empurpled splendors, lured his sure-footed strength up Alpine crests. Justice, as he learnt and taught in Poland, is the cornerstone of nations. Peace and mercy, which in Milan, he made his motto, mark the sons of God. Pius XI is scholar, bookworm, art lover, priest of burning zeal and simple, childlike piety. His is the cultured mind, the affectionate heart, the vision all-embracing and world-wide. Americans therefore will not be astonished, although they will be proud to hear, that the new Pope loves and admires America. To the Cardinal-Archbishop of Boston, he expressed his unbounded admiration for the American people and his joy that our country at the Washington conference had taken the first steps towards the lessening "of the monstrous evil of armament." "You Americans," said the new Pope, "are young in years, but old in vision, worldly prudence and foresight. Your innate qualities of fairness, justice and peace; your great moral and spiritual stability and your infinite riches make you the hope and anchor-sheet of the world."

The prophecies, rightly or wrongly, ascribed to St. Malachy of Armagh, whose genuineness Dr. Souvay so learnedly discusses in the present number of the Catholic Mind, give *Fides Intrepida* as the motto of Pius XI. That motto at least accurately describes him. Dauntless Faith! An Achilles and a Pius! Man of action and man of the inner life of prayer, study, and sublime faith and trust in God! That faith he taught by example in private life, and from the professor's chair. In the interests of that faith he went, at Benedict's command, to protect it in Poland and safeguard its rights in a Catholic people. He will live it in the Pontificate so auspiciously begun.

Trials, difficulties will arise. The storm will beat against the Bark of Peter and its new Pilot. But the Alpinist, now the Prisoner of the Vatican, need only lift his eyes to the dome over Peter's shrine, that dome which seems to be a part of the heavens themselves, to gain new strength and hope.

But yesterday, on the morning of his coronation, he read written across that dome the words of the promise made to Peter and to Peter's successors: *"Tu es Petrus et super hand petram aedificabo Ecclesiam meam."* "Thou art Peter and upon this rock I shall build my Church." Promise and prophesy of that Church's immortality, he also read the words: *"Et portae inferi non praevalebunt,"* "And the gates of hell shall not prevail." To the strains of Palestrina's inspired music, dome and aisle had re-echoed those majestic words. For one brief moment it seemed as if all the glory and homage which the world can give, had been showered on his tiara-crowned brow. But how quickly he had been reminded that he was a frail mortal man, and that glory is as a waning smoke wreath tossed on the winds. For the hempen balls lit by the Cardinal-Deacon had quickly burnt away to drifting smoke-wisp, and the words *"Pater Sancte, sic transit gloria mundi,"* "Holy Father, thus passes the glory of the world," had summoned nothingness and death to their rightful places in the august assembly.

The Promise

Mortal shoulders bowed under the weight of an immortal burden! A frail man, the Vicar of Christ, Christ's mandatory, his Viceroy on earth, by Christ commissioned to rule His flock in His Sacred Name! How keenly Achille Ratti, Pius XI, felt the weight of the awful burden. The very thought of its responsibility had cast him down in humble supplication before the tomb of the first Pontiff, to beg of Christ and His Saints help for the Divine trusteeship he had assumed. The voices of 60,000 men and women, conscious also of that crushing weight, had gone to heaven in a wave of prayer. After the invocation to each Saint the assistants no longer answered as at other times, *"Ora pro eo,"* "Pray for him." Their response

now was more appealing and urgent. *"Tu illum adjuva,"* "Help thou him." Help him Peter and Paul! Help him Leo and Gregory! Help him Cecilia, Agnes, Lucia! Help him Virgins, Confessors and Martyrs. Guard him Angels and Seraphim. Inspire him Prophets, Patriarchs and Doctors." Strengthened by that tender appeal to heaven for him, Pius can rise and begin his work.

It is one of tremendous responsibilities. But it is one for a great mind, for strong hands and a loving heart. It is for the world's peace, for the good of souls, for the glory and the reign of Christ. In its accomplishment Pius XI will spend all the powers of his rich nature. Storm and darkness will gather around his head just as they creep over the crests of those Alban hills not far from the gates of Rome. But he need only look up at Michaelangelo's dome, image of the stability of the Papacy, and surmounted by the Cross of Christ, symbol of eternity and of Divine goodness and love. The world may rock again as he saw it rock with the passions and anger and convulsions of war. But he will recall the words: *"Stat Crux, dum volvitur orbis."* The world quickly passes away. The Cross stands. Even to a faith as dauntless as that of Achille Ratti, that Cross means persecution and trial. But to Pius XI, as to his predecessors on the Chair of Peter, it also means ultimate triumph and victory.

The Prophesy of Malachy

Rev. Charles L. Souvay, C.M., D.D.

(*From the Western Watchman*)

OF course, as was expected, it has once more come to the fore. It never fails to be resurrected at every Pope's demise and at every election of a new Pontiff. And no wonder; for whatever purports to lift up a corner of the veil hiding the future has always been, and will always be an invincible attraction for the popular mind.

As early as 1689, Ménétrier strenuously rebelled against the common opinion attributing to St. Malachy the already much famed prophesy; the rank and file, however, clung on mordicus to the belief in its genuineness. During the past sixty years the evidence has been subjected to a most thorough scrutiny on the part of quite a number of excellent historians. With very few exceptions, all have raised their voices against popular credulity. So cogent have their reasons been found that Bishops —we may mention in this country the late Bishop Dwenger of Fort Wayne—thought it their duty to join their warnings to those of the scholars. Popular credulity, none the less, holds sway; more than ever it reiterates its unwarranted assertion that the prophesy has been unfailingly verified since the twelfth century, and more than ever it looks for its fulfilment at the accession of every new Pope. How often did we not hear the *"Religio depopulata"* referred to during the course of the last pontificate, despite the gross impropriety which it implied, unintentionally it is true, by those who, seven years ago thus saluted the new Pontiff. And now *"Fides intrepida,"* a more seeming symbol, has the field all to itself. Popular notions, superstitions, prejudices and legends are worse than cats; for cats have only nine lives.

St. Malachy's Prophecies and Christ's

St. Malachy O'Morgair, the supposed author of the prophesy, after being a kind of vicar general to Celsus,

Archbishop of Armagh, became, about 1125, Bishop of Connor, and a few years later Archbishop of Armagh and Primate of Ireland. According to a promise made at the time of his succeeding Celsus, he resigned the primatial dignity in 1137 and retired to his former diocese of Connor, which was then divided, Malachy residing at Down. We find him on his way to Rome in 1139; and it was on the occasion of this pilgrimage that he met for the first time St. Bernard, with whom he was to be thereafter united by the closest bonds of friendship. A second time, on another journey to the Eternal City, the venerable Bishop came to visit the saintly abbot. His prayer had long been to die on the day on which the Cistercians held the Commemoration of their deceased brethren, and to be entombed at Clairvaux, if he could not be buried near St. Patrick. This double petition was granted: Malachy died in the arms of his friend, on November 2, 1148, and the Church of Clairvaux received his precious remains.

Such, briefly, was the man to whom the prophesy concerning the Popes is ascribed. But is the attribution warranted? To begin with, it may not be amiss to notice the striking contrast existing between the Malachian prophesy and the Gospel. Whilst, on the one hand, Jesus, in order to restrain the curiosity of his Apostles asking: "When shall these things be and what shall be the sign of His coming and of the consummation of the World" (Matt. xxv, 3), declared that "of that day and hour no one knoweth, no, not the angels of heaven, not the Son, but the Father alone" (Matt. xxiv, 36; Mk. xiii, 32); on the other hand, the saintly Irish Bishop is supposed to have known and foretold how many Popes would ascend the chair of Peter until the consummation of the world. The Church is actually to have seven more Popes, so that now we are in a fair position to prognosticate within a few years' margin when that day will come, which Christ declared "no one knoweth, no, not the angels of heaven, but the Father alone." Cornelius à Lapide, among others, tried his hand at the attempt, not altogether unreservedly, however, as his significant words, "If the prophesy be true," bear witness (Comment on Apoc. xx); the last

day may come, according to his reckoning (he was writing in 1623), between 1847 and 2053.

Whatever uncertainty clouds these reckonings of chances, the question remains: Is it believable that any Saint, no matter who he be, may be commissioned by God to manifest what Jesus so emphatically refused to manifest? No one pretends to limit the freedom of God; and all that can be said of the motive of any Divine free act, is that so wills it the Divine good pleasure. Neither do we see any great difficulty, strictly speaking, in God revealing to one of his Saints, but for him alone, the date of the end of the world. But here we have more: we have a revelation destined—and God knew it—to become public, as indeed it did. God, then, as it were, changed his mind; He "repented," to use a Biblical phrase, that He had not made known "that day and that hour." When God "repents," that is, acts as though the Divine will had changed, a reason can usually be perceived. Now, why did God deem it fit to reveal in the twelfth century what he deemed fit to keep a secret in the first century? For this no adequate reason has ever been assigned.

Objection Answered.

But all this, exclaim some of the zealous advocates of the cause, is based upon a misrepresentation of the tenor of the prophesy, namely, upon the gratuitous assumption that all the future Popes are enumerated in the document. It is not so! Notice, indeed, how, after *"Gloria olivae,"* the text goes on: "In the last persecution of the Holy Roman Church, Peter of Rome shall reign; he will feed his sheep amidst many tribulations, after which the City of the seven hills shall be destroyed, and the fearful Judge shall judge his people." According to this, "Peter of Rome" is to be the last; but the wording of the sentence does not oblige us to regard him as the immediate successor of *"Gloria olivae";* we are allowed to suppose as many Popes as we please to intervene; and thereby the determination, even approximate, of the last day is precluded and the prophesy is in no way contrary to the Saviour's statement. This is somewhat relieving! We have still a breathing spell, and the year 2053, the ex-

treme limit of Cornelius à Lapide's calculations, may not be the world's last year, after all. Whether this exegesis will entirely satisfy a critical mind, however, remains doubtful. For, granted that some of the believers in the genuineness of the prophesy interpret it as has just been explained, still the bulk do not. And the bulk are right. If the prophesy, indeed, did not give the number of all the future Pontiffs, it missed ludricrously its avowed purpose. For was it not intended for the consolatio Pope Innocent II? This is what tradition tells us. Now, taking for granted that it might afford Innocent II some relief from his tribulations to know that the end would come in the reign of his one hundred and eleventh successor, what satisfaction could he possibly find, we wonder, in learning that the end was to be after the pontificate of his 111th successor?

Turn as we may, the probability in favor of the genuineness of the prophesy remains *à priori* extremely slim. The very idea that one should pretend to know as much as is supposed in the prophesy, would have, we may safely assert, incensed the Fathers, who so unsparingly berated the vagaries of Millenarianism; yet the Millenarianists claimed only the right to explain Scriptures after their own fashion; what if they had brought forth, as our prophesy, new revelations in opposition to the Scriptures? Leaving aside all aprioristic arguments which, however forceful, do not reach here beyond probability, let us rather listen to the testimony of history, and seek from the prophesy itself what it has to say about its own origin.

Testimony of History

The first Pope to whom it applies is Celestine II (1143-1144). So far, so good, since the revelation was, according to tradition, vouchsafed to Malachy when the latter was sojourning in Rome in 1139, under the pontificate of Innocent II (1130-1143), the immediate predecessor of Celestine II. The Bishop of Down gave the manuscript to the Pope, and the document, we are bidden to believe, remained unknown in the Roman archives until its discovery at the end of the sixteenth century. All this is perfectly possible. Still, between possibility and probabil-

ity—not to go beyond—there is a broad step. Is this story of our prophesy's discovery, after centuries of oblivion, probable? Against it is the undeniable fact that it bears striking resemblance to other like stories of discoveries, after a long time of obscurity, of remarkable documents attributed to well-known historical characters. Unfortunately, these docuemnts, say, v. g., the Donation of Constantine or the False Decretals, have been proved conclusively to be forgeries, and the stories of their discovery exploded as more or less clever tales. Mystery hovering over the long preservation of a document, especially when this document purposes to be itself of a mysterious character, adds undoubtedly zest to the curiosity aroused by its sudden discovery; yet it has too often been a means calculated to impose upon public credulity, not to call forth a bit of skepticism in more weary minds and spur them on to closer scrutiny. Once suspicion is awakened, the best attitude to adopt is one of prudent expectancy. Let us, therefore, leave for the present the question in abeyance till further investigation. This much, at any rate, is worth recording here: Since the prophesy was written in 1139, Malachy, three times at least before his death (1148), must have been gratified with seeing its fulfilment, namely, in the persons of Celestine II (1143 1144), Lucius II (1144-1145) and Eugenius III (1145-1153). St. Bernard, too, who died in August, 1153, had the same satisfaction—if he was cognizant of his friend's prophesy.

St. Bernard and the Prophesy

But was he cognizant of it? The question is not impertinent, for nowhere in the writings of the Abbot of Clairvaux is there to be found the least intimation of or the slightest allusion to Malachy's prophesy concerning the Popes. The silence of St. Bernard is all the more surprising because he wrote, not only a panegyric, but also a complete Life, which ranks among his most accomplished works, of his Irish friend. For the compilation of this Life, true labor of love undertaken at the special request of the Abbot of Inislounagh and of the Irish Cistercians, St. Bernard, besides his intimate knowledge of

Malachy, received most detailed information from Ireland. Now St. Bernard is careful to mention predictions uttered by his saintly friend, and he visibly finds much delight in relating them and showing how they were fulfilled: they were a proof indeed of the holiness of his hero. Not as much as one single word, however, on the greatest of them all, one which refers to an event of paramount interest to all men, to a date which Jesus Christ had declined to disclose! If ever the argument *"a silentio"* has any value, it ought certainly to be in this case. Accordingly we cannot reasonably escape the conclusion that St. Bernard did not say anything about this prophesy, simply because he did not know anything about it; and he did not know anything about it, simply because it had not yet been put in circulation.

Arnold Wion.

The first mention of it is found in the *"Lignum Vitae"* of the Benedictine monk, Arnold Wion, published at Venice in 1595 (I, pp. 307-311); and that it had never been edited before, the writer is careful to have us know. Not only had it not been edited, but until that date no one ever made the remotest reference to any such prediction. A doubt, therefore, surges in the mind: Might not the prophesy be a composition of the latter part of the sixteenth century? The question casts no reflection on Wion's honesty. There is no reason, indeed, why his word that he found the prophetical document in the Vatican archives should be distrusted. But what we should like to know, is whether the candor of the Benedictine chronographer was not imposed upon, and how long had the manuscript lain in the Vatican archives ere it was discovered.

Earlier Mottoes

Strange to say, the prophesy's mottoes apply fairly well to the various Popes who occupied the chair of St. Peter from Celestine II to Urban VII (1590); that is, the mystical phrases designating each Pope have reference either to his name, country, birthplace, or to his cardinalitial title, coat of arms, insignia, or yet to his talent or learning or noteworthy accomplishments. Let us cite, v. g., *"Inimicus*

expulsus," the designation of Lucius II, whose name was Caccianemico; or yet, *"Comes signatus,"* Innocent III, a relative of the Counts of Conti, who were in possession of the town of Segni. After 1590, on the contrary, only an insignificant number of mottoes may be said to be used aright: *"Montium custos"* (Alexander VII), *"Peregrinus Apostolicus"* (Pius VI), *"Lumen in coelo"* (Leo XIII).

Much is made sometimes also of *"Lilium et rosa,"* whereby Urban VIII is symbolized. Urban VIII, we are told, was "a native of Florence, and on the arms of Florence figured a fleur-de-lis; he had three bees emblazoned on his escutcheon, and the bees gather honey from lilies and roses. (Cathol. Encyl., s. v. Prophesy, vol. xii, p. 476). This explanation is undoubtedly very clever, too clever perhaps, and so far-fetched that it brings naturally to the mind the famous *"Se non è vero, è ben trovato."* The other mottoes, that is, twenty-six out of twenty-nine (we leave aside for obvious reasons the last pontificate) are either commonplaces, or utterly unintelligible, and sometimes preposterous. So Gregory XIV, a Milanese, is supposed to be *"De antiquitate Urbis,"* that is, from Orvieto; Gregory XVI, a native of Belluna in Venetia, is given as *"De Balneis Etruriae."* What shall we say of Innocent XI, described as *"Bellua insatiabilis?"* Of Benedict XIV, dubbed irreverently *"Anima ruralis,"* a boor, he, one of the most accomplished and scholarly Sovereign Pontiffs? What in the life and person of Leo XII warrants *"Canis et Coluber?"* After all, not only Alexander VII, but every Pope keeping his residence in Rome might just as aptly be styled *"Montium Custos."* Every Pope is, like the rest of us, a "pilgrim" upon earth: every Pope is, truly, therefore, a *"Peregrinus Apostolicus,"* whether he went to Vienna or no, and whether he died outside of Rome or no; and if it be insisted that the motto must refer to an exiled pontiff, Pius VII was as much *"Peregrinus Apostolicus"* as his predecessor.

The case of Pius VII is particularly interesting. This Pontiff is called *"Aquila rapax."* One might be at a loss to find either in the person or in the acts of the meek and

humble Barnabo Chiaramonti anything indicative of the *"Aquila,"* and still less of the *"Rapax."* No so, however, the defenders of the prophesy. Does not, they ask confidently, the flight of the Napoleonic eagle so fill the pontificate of Pius VII, that no more graphic picture could be devised of that pontificate? Just so, we retort. But why should the eagle be Napoleon? Some might think rather of the German eagle, or of the Russian eagle, or —why not?—the American eagle. Why should the eagle be a secular prince, when we expect the motto to refer, as those from 1143 to 1590, and most others, too, we are told, to the Pope himself? Is it so clear, moreover, that *"Aquila rapax"* applies to Pius VII's pontificate, and that even the much vaunted *"Lumen in coelo"* refers to Leo XIII? Very grave doubts come to the mind when attention is paid to the fact that, in order that the three or four mottoes mentioned above should apply to Alexander VII, Pius VI, Pius VII and Leo XIII, respectively, antipopes, eight of them, ought to be taken into account, just as if they were legitimate Popes: Victor IV (1159-1164), Pascal III (1164-1168), Calixtus III (1168-1177), Nicholas V (Peter Rainalducci, 1328-1330), Clement VII (1378-1394), Benedict XIII (Peter de Luna, 1394-1424), Clement VIII (Muñoz, 1424-1430), Felix V (Amedeo di Savoia, (1439-1449). Note that three only of these belong to the period of the Great Schism, when even the understanding of the saints was obscured. But what of the other five? Either the prophet sanctioned by anticipation their schismatic pretensions, in which case we ask: By what authority?—or else these anti-popes are not mentioned in the list; and thus Alexander VIII is no longer designated as *"Montium custos,"* nor Leo XIII as *"Lumen in coelo";* and the consequence is that from the time of Victor IV (and yet the phrase *"Ex tetro Carcere"* fits him admirably, as he was cardinal of the titles of St. Nicholas in Carcere) no mottoes apply any longer aright.

Later Mottoes

But such a hypothesis cannot be admitted; hardly anyone admits it, indeed. Let us believe rather that history fulfills fairly well the prophesy until 1590; only we will

leave to the prophet's conscience his approval of the anti-popes. But why goes it so well until 1590, and so wretchedly afterwards? Did mayhap the prophetical light grow dimmer, the more the events were removed from the prophet's gaze? No; for it grows slim all at once. The reason must be looked for elsewhere, and the history of that very year 1590 bids fair to furnish it. On September 27, 1590, Urban VII died after a pontificate of only twelve days. Pontifical elections were, just at this period, owing to the political issues at stake, the scenes of endless contests: two parties, the one in favor of the Emperor, and the other in favor of the French King, dividing the Cardinals. Great were the perplexity and strife at the untimely demise of the Pontiff; they resulted in a deadlock which protracted the Conclave for over two months, until at the end a compromise was agreed upon, and Cardinal Sfondrato, a native of Somma, near Milan, was elected on December 5. This election of a cardinal of the pro-Spanish party, succeeding a Pope of the pro-Spanish party, was an unprecedented fact. Without exception, indeed, for some time past, partisan feeling had so controlled the various conclaves that the pontificates had regularly see-sawed from one party to another, the opponents of the last Pope always carrying off the election. No sooner had Urban VII been elected, than the wise men at Rome began to look for the next Pope among the ranks of the anti-Spanish party. There only, were the *"papabili."* Cardinal Simoncelli was, it seems, the secret nominee. To promote and uphold his future elevation, our prophesy was brought to light: The next Pontiff was to be *"De antiquitate Urbis,"* a transparent enough intimation to the purpled electors, Simoncelli being a native of Orvieto (*Urbs Vetus*). But the unexpected happened, and the election of the pro-Spanish Cardinal Sfondrato gave the lie to the prophesy.

Here is clearly the key to that puzzling difference which exists between the titles referring to Urban VII and his predecessors, and those referring to Urban VII's successors; the reason why the ones apply relatively well, whereas the others are on the whole nonsensical: when the forger —why should we now be afraid to give him his true

name?—dabbled in history, he encountered no insurmountable difficulty in striving for relative accuracy; but playing the prophet was too much for him, and from the first he failed most lamentably. That the date assigned above cannot be far mistaken, might be confirmed, if needs be, by the language of the prophesy; for the Latin in which it is written bears unmistakably the earmarks of Renaissance Latin. Who indeed but a Renaissance Latinist could have dubbed Julius II *"Fructus Jovis juvabit,"* and Pius IV *"Aesculapii pharmacum"?*

To sum up: The so-called Malachian Prophesy, besides its unbearable pretension to improve upon the Gospel, was unknown to St. Bernard, and known to no one before Arnold Wion; it cannot be linked with the name of St. Malachy O'Morgair, but is the work of an unknown forger, and may safely be supposed to have been concocted in 1590, perhaps between September 16 and December 4. No credence whatever, consequently, should be given to it; and it may be well to discountenance all its speculations about the future successors of St. Peter.

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The Perennial Problem

Rev. John L. Belford, D.D., in the Nativity "Mentor"

NO, it is not the child. It is the parent. Ink enough to make a lake has been used to solve what we call the child problem. We have been told all about babies; we have been taught how to build healthy babies, how to feed, clothe, bathe, teach our children, but no one seems to tell us how to secure the right kind of parents. Most children are like Topsy. They just grow. And while society strives to make them useful, it does not reach the only one who can give them what they need. That one is not the Church nor the school. It is the parent.

In the plan of God parents are the channels of life. They keep the world alive and they do it by reproducing themselves in children. Children are conceived and born in the image and likeness of their parents. They have the features, the complexion, the traits, the virtues and vices of those to whom under God they owe their existence. God is the creator of all things. Parents procreate their children. Not merely do they give them life; they form their character, and they lead them into heaven or hell by the way they train them.

In the natural order, nothing is more important than marriage. A marriage in which healthy bodies, good minds and pure souls are united, brings happiness not merely to the married couple, but to their children and their children's children. It blesses society civil and religious. On the other hand, a marriage in which health, mentality or spirituality is lacking curses all concerned and visits society with the miserable entail of vice, ignorance and disease. The only way to regard marriage is the way God instituted it. He created two strong, healthy, clean-minded, pure-hearted beings. He made one the complement of the other and he bade them increase and multiply that the earth might teem with their progeny and that heaven might be filled with men made in the image of their Creator and glorified with His grace and their own merits.

The world owes much to discoverers, inventors, authors, and artists. Their work has enriched their fellow men,

but the greatest of human benefactors are the parents who bring into the world and train as they should children who inherit the treasures their forbears have produced and hand them down to posterity enriched with their own contributions of thought, effort and sacrifice.

Those who marry for an unworthy motive are despicable. The chief cause for failure in marriage is disregard for the sacred character of a union which God has contrived for a noble purpose but which man perverts to his own sensual or sordid ends.

Parents sin against their children and against society by indifference and indulgence. The former is usually the sin of fathers; the latter is the fault of mothers. It is not easy to say which is worse.

The Indifferent Father

An indifferent father hardly knows his own children. He knows their features and their names, but he does not know their character. The battle of life is strenuous. To succeed every man must work hard. He rises early, usually breakfasts alone, hurries to business with only a perfunctory good morning to his family. When he comes home, he is tired. After dinner he reads, rests, or goes out. The children merely meet him. They know that he is the head of the house, that he provides for them, but they do not really know him. They have little evidence that he loves them, or has more than a friendly interest in them. He rarely talks with them, walks with them, or plays with them. Their mother is their companion and friend. She nurses them, teaches them, and manages them. Father never says a word about prayer or religion, about school or study. He says he is too busy, forgetting that nothing is so important as the foundation of his children's character. When a father stands before the Great Judge, it will not do for him to plead business, fatigue, or delegation. If his indifference is the cause of his child's ignorance or failure, how can he expect anything but condemnation? And yet, the duty of forming children's character is not irksome. It is not only interesting: it is helpful beyond expression. It brings the father face to face with his own character and it shows

him his defects and vices more clearly than any friend or critic could reveal them. It inspires him to strain and purify his conduct. Only a monster will wittingly poison the mind and heart of a child. Nor is there in the world any purer joy than that which comes from the reverence of the child who sees in his father power, wisdom, and goodness second only to that which he attributes to his Creator.

Love is like fire. It enkindles love. The man who does not love his child cannot expect to be loved. If he loves, he will show it. The heart needs evidence, not less than the reason. The man who does not hold his child, carry him, caress him, tell him stories, teach him to walk and play, may think he loves his child, but he cannot expect that child to think so. The child needs evidence.

Children are imitative. They walk like their parents. They have their accent. They learn their language—often to the confusion and shame of the teachers. Manners, tastes, occupation are largely the result of admiration. The child is proud of his father. He tries to be like him. It is imperative, then, that a father be a true Christian gentleman, not only at business or in society, but in his home and in his relations with his family. He should be gentle, generous and correct in word and act.

Do not allow your child to drift. Lead him and help him. There is nothing more potent than example. With it you can work wonders; without it, your advice and precepts will be worthless.

The Indulgent Mother

The indulgent mother spoils her children and makes her home miserable. Her reward is contempt at first and finally abuse. She begins her baneful influence when her child is an infant. If she allows her baby to cry her into compliance, she may as well accept the cross which that child will lay upon her and which he will make heavier every year of his life. It is a duty to give children reasonable care and attention, but it is wrong for a mother to immolate herself for them. The world loves the quiet, happy child and it hates the imp that screams and defies control. Angel or imp, he is what his mother makes him.

Circumstances affect the mother's influence, but the rule is, good mother, good child.

The good mother will make her children orderly and considerate. They will rise, not when they like, but when they should. They will learn to wait on themselves. They will not abuse clothing, food, or furniture. They will begin and end their day with prayer. They will ask God to bless the food they are going to eat and they will thank Him for the meal they have just eaten. They will say good morning and good night. They will be courteous to others, even to servants, thanking those who serve them and eager to serve others. Do not spoil children with fears of darkness or loneliness. Train them to sleep in a dark room and to go to sleep without company. From the very first, teach them to eat, drink, sleep and play with moderation. Do not encourage whims and caprices about food and clothing. Give them what you think they need. If they do not like it, let them go without. Do not make your dining room a restaurant with meals at all hours and a different dish for every member of the family. Do not tolerate rebellion. The child who says "I won't" is a rebel. If his first offense is treated right, there will be no second offense, not to speak of the obnoxious habit. Take all the time you need to show him that he must obey and do not tolerate disobedience or defiance. Encourage your child to help you with your housework. Show him that his smallest effort pleases you and makes you happy. In that way you will make him happy and useful. Talk to him about his chums, his teachers, his books. Conversation will reveal his virtues and his vices and show you where he needs your assistance. Crush selfishness and cruelty as soon as you see their first symptom. If you want to raise a savage, give him his way. If you want a child, control him—not with bands of steel, but with stronger, less chafing bonds of interest and affection.

Trouble for the Pastor

The indulgent mother is a thorn in the side of every pastor. She defers baptism until her child is weeks or months old, lest the little darling take cold on the way to the church. She sends some non-Catholic friend to be

sponsor and puts on the priest the unwelcome duty of informing the would-be-sponsor that only a Catholic can "stand for" a child. She does not teach her child to pray. When she finally thinks he is old enough to go to school, she sends him to a school in which there are "nice" teachers and "nice" children. She will not send him to the children's Mass; he must go with her, when she feels like going, or if she does send him to the children's Mass, she must go with him. She will not permit him to sit with the other children. He must sit with her. He may not remain until the children are dismissed, he must go out with her. She does not instruct her child in his religion and she will not send him to the instructions for children, but when the time comes for First Communion or Confirmation, she brings him to church with an elaborate and absolutely untruthful apology for his non-attendance and ignorance, but insists that he must receive the Sacraments with the other children, who have attended long and regularly and who know what they are doing. It is useless to tell her the child does not know the nature of the Sacrament. "Teach him," she cries; "that is your duty!" Then, when the great day arrives, she wants her child to lead the procession, or to wear special clothing and carry a special book. She must personally fasten his tie or pin his ribbon. The other children laugh at her and her own child despises her. But her zeal does not live. The second month her darling does not appear for Communion. In reply to her pastor's polite inquiry, she declares, "I will send my child when *I* see fit; I don't want to make him a pious machine." Needless to say, that child soon ceases to attend Mass. The little knowledge of religion he once possessed dies out and he becomes a conceited pagan, a critic of the Church and a selfish, sensual creature in whose heart there is not one generous or decent impulse.

The Teacher's Trouble

Ask any school teacher what she thinks of the indulgent mother. She will tell you that home indulgence is responsible for most of the lateness and absence, ignorance and impudence she finds in her pupils. Because Johnnie does not want to go to school, mother permits him to stay home

and then gives him the atrocious example of writing a note asking teacher to excuse him because "he was sick"! The child does not want to study. Mother yields to his request, entreaty or tears and sends another mendacious excuse because the home-work is wanting. Yet, she insists that her child be promoted. She forgets or ignores his record for absence, his monthly reports and his examinations. With fire in her eye and rage in her heart she demands her rights and does all she can to force teachers to violate rules and act against their conscience. She will not have her child disgraced just because he could not answer a few stupid questions!

Indulgence perverts the nature of the child. He knows that his weak or foolish mother has made him a moral cripple and an intellectual pauper. He resents it and resentment makes him bitter. That bitterness condemns to a back room or home for the aged many a mother whose omissions have simply spoiled her children. They reap what they sow. The spoiled child does not think right. He has no affection. Too late she learns, as did King Lear.

"How sharper than a serpent's tooth
It is to have a thankless child!"

Education for Citizenship

Sermon of the Rev. Richard H. Tierney, S.J., Delivered in St. Aloysius' Church, Washington, D. C., November 15, 1921, at the Centennial Celebration of Gonzaga College

THIS is a democracy. A democracy is a commonwealth in which the people, as a unit, governs itself, through the medium of simple laws, enacted and executed in a way chosen by the citizens. In a democracy, therefore, there is no ruler apart and distinct from the people, but rather an executive, elected by the people to put the people's will in force. The populace, then, is the ruler, the governor of a free commonwealth. Now government takes place through law, and law involves the activity of two faculties of the soul, the intellect and the will, the

activity of the intellect that the law may be conceived, that the law may be sound, the activity of the will that the law may come into existence and be put into execution. Hence it follows that good government depends on both the intelligence and character of the citizenry. So it comes to pass that proper education is essential to the welfare and even to the existence of a free commonwealth, as such. What proper education is, is clear, not only from the nature of man but from the nature of the duties imposed upon him.

Man is a creature of body and soul upon whom are imposed the obligations of perfecting himself as best he may and serving his country, according to his station, to the full limit of his ability. But the perfection of man supposes the training of all his faculties, his intellect and his will, especially, that he may think aright and live aright, necessary requirements, too, that he may govern aright.

What man is fit to govern if he be ignorant of fundamental principles of law and order? What man is fit to govern, if knowing all things within the ken of the human mind, he is yet too unrestrained to govern himself, too wicked to observe even the natural law? Reason gives answer: the world gives answer, the sad, weary, hungry world that has so often been torn asunder by the stupidity and the malice of governments. And the answer is: No man is fit to govern unless he has been perfected by discipline which fashioned his intellect to discern right from wrong, truth from error, and strengthened his will to embrace truth and follow justice, despite all obstacles. Clearly, then, government depends on education. Every child, therefore, in a democracy must be educated as far as may be. This is his right. This is a duty owed him and the State. Moreover, he must be educated in a way conducive to his own perfection and the perfection of the commonwealth. His intellect must be set in the way of right thought by suitable means; his will must be fixed in virtue, both by ethics and religion. And since the latter consideration is far more important than the former, it follows from this and other reasons, too, that education is primarily a moral and religious function destined by

God to bring man to his full stature and his full usefulness.

Religious education, then, is a solemn duty imposed upon those charged with the formation of citizens. But who are those so charged? The State? Nay. The burden of such education falls upon those to whom the child belongs, upon those who begot the child, the parents. I repeat that such education belongs to the parents, not to the State, which follows the existence of the family and is founded thereon. So true is it that the right and duty of educating children belong to the parents, that even the school but takes up and extends the function of the home. And nothing may be done in the school, whether public or private, contrary to the legitimate wishes of the parents. The parents are supreme. The school but stands in their place, in the way parents desire and for the time that they desire, fulfilling only those functions committed to them by the father and mother, doing nothing that in any way may impair family life. This the place, this the function of the school in the commonwealth, a purely vicarious institution accomplishing the legitimate will of the parents, as expressed through law or statute.

The State and Education

True, the State is immensely concerned with education, but in a very definite and very limited way. For after all the child is not a member of the family only, but of the commonwealth as well. For this reason the school becomes an agent of the State, also, for the preparation of citizens. Hence the State has a vital interest in education. To speak more definitely: it is the duty of the commonwealth to preserve and perfect itself in order that it may advance the general welfare to the highest possible pitch. And this is done primarily through the education of its citizens. Thus the State becomes concerned with education, but only in as far as this is necessary for the general welfare. It should encourage love of learning, should insist that citizens be sufficiently educated to perform their duties intelligently, should supply material means for education, should forbid doctrines subversive of the principles of government, should educate neglected

children, in the absence of other duly authorized agents. But it may not infringe one jot or tittle on the natural right of parents. It may not force parents to send their children to any particular school. It may not oblige children to use textbooks to which their parents justly object. Except in rare cases, it must not convert itself into a schoolmaster. For this it was not intended, for this it is not fit. And should it ever so far forget itself as to deny citizens freedom of education, woe to it and woe to the citizens. Its fate is sealed: the fate of the citizens is sealed. It is bad enough that religion, once firmly established in all our schools, public and private, should now be excluded from millions of classrooms in the land. This exclusion is not only a pedagogical blunder, it is a danger to wholesome national life; for without Christ, the norm of such a life, without Christ the donor of such a life, that life cannot exist. If for five days a week the child is without Christ, the man will be without Christ seven days a week, and if the man be without Christ seven days a week, so too will the State be without Him for seven days a week. And then, alas, the flood, the flood of ruinous passions that will leave us weltering in blood. For my brethren, history repeats itself. Note how the calamity comes about. A certain State gave over the education of the future leaders of the people to blind philosophers puffed up with pride over their own attainments. One of these philosophers, the leader of his kind, dethroned the God-given faculties of intellect and will and put in their stead a sensitive faculty which groped towards truth as the worm crawls towards light, and recognized truth by mere sensation. Rational faculties were cast aside and emotions were put in their place. And the theologians of the State applied this doctrine to religion, the great poets of the State sang its praises, and all the while those who had been indoctrinated with it, were sinking from low emotion to lower emotions, until at last the inevitable result occurred, for on this doctrine an ethicist based his superman, and from the superman quickly followed the superstate, in which expediency, not God, was the norm of morality. And the work was done. No, not yet, for the material prosperity of that nation waxed great and other nations

became jealous thereof and adopted the philosophy and method of their rival. And there was no God, only riches and luxury. No God? Why, yes, there was. For if men be not taught of Heaven, they make unto themselves gods of the things of earth. And some made the State a god, others made commerce a god, others again, lust. Their gods attacked, men flew at one another, like mad creatures, and pursued one another to an agonized death, by bomb, gas and plane, by all the death-bearing instruments that the genius of man could devise. To the number of seven or eight millions they marched and countermarched, destroying the fair fruits of the earth, burning and slaying, leaving the earth blighted as do pests of locusts. And to what effect? What did they accomplish? The land is soaked in human blood, whitened with bleached human bones. Children are starving, women are in despair, men are burning with hatred—the whole world is awry. Nations are ruined—how many; one? No, not one. Two? No, not two, but five and ten and more, so many that the President of these United States has felt obliged to call together the leaders of the chief nations and plead with them to dispense with many of their instruments of war that their people may live, that Christian civilization may live. To such a pass has statesmanship without religion brought the world, and statesmanship without religion came of the classroom without religion. Truly, religion is necessary for the individual and the State.

And it is in this fact and principle that the chief emphasis and almost the entire significance of this notable celebration lie. You have come out with show and enthusiasm to bear witness not to bricks and mortar but to the truth and necessity of this principle, conscious, too, that to it you owe all the spiritual and intellectual benefits that have come to you and your ancestors this century past. For inspired by that principle, and by that alone, the sons of Ignatius came among your ancestors a hundred years ago, and set up Gonzaga Seminary which through the years has grown into this magnificent institution. And they were valiant men, Wiget and Kohlman and Lynch and Conway and Hollohan and all the others, great men, men of learning, and holiness of life. And they labored

in obscurity, until the angel of death took the staff of office from their hands. But the ranks were not broken, others of kindred and equal spirit took their place, and the work has gone on unbroken to this day, so that now Gonzaga has illustrious sons in all professions, in all parts of the country. But it must be confessed that all the credit for this work is not due to the Jesuits alone. Gonzaga has drawn most of her students from Washington, indeed, from this parish. And to the mothers of the parish is due no small part of the success achieved by the faculty of the College. Out of the homes presided over by these good mothers, have come boys of splendid disposition, docile boys, bright boys, eager for learning, trained by their mothers to appreciate the higher realities of life. And the mothers in turn owe their virtues to the good Sisters of Notre Dame, who for well nigh fifty years have supplemented the work of the college by their excellent schools. Living a highly intellectual and spiritual life themselves, they impart to their pupils their own spirit, so that the mothers of Gonzaga are noted for their faith and for their desire to promote the welfare of their children. All hail and all praise to the Sisters of Notre Dame! Their jubilee year is not far off and when it comes may the clients of Gonzaga gather round them and send up to God a prayerful "Te Deum" in thanksgiving for the benefits the Sisters have conferred upon this college. They, like the Fathers of Gonzaga, have done their work well, the work of preparing young men and women for the world, and the consummation of this life, eternal salvation. And soon heaven will be ours, where we shall all be joined in one great family, in enjoyment of an eternal reward which is God the beginning and end of all. Be it so, O God! Be it so!

The Church's Missionary Spirit

Sermon Delivered by the Most Rev. Archbishop Glennon, at the Opening of the Students' Catholic Missionary Crusade, St. Louis, Mo., February 22, 1922.

"Behold these shall come from afar and behold these from the north and from the sea, and these from the south country. . . . Lift up thy eyes round about, and see all these are gathered together, they are come to thee: as I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee."—*Is. xlix.* 12, 18.

The commentators apply this glowing prophesy of Isaias to the new Jerusalem—the bride of Christ, whom St. John also saw in apocalyptic vision, and which is none other than the Church of God. This coming together from the north and the south and from the sea—this grouping of the nations, prefigures the Catholicity of the Church and anticipates the final development and application of the blessed Saviour's commission to His Apostles to "go forth and teach all nations." Clothed as with an ornament the bride of Christ shall wear the garment splendid, the woof whereof is human souls, woven by divine love and united by that one faith which shall bind the nations together, and all to God. It is this vision I would hold up to you today, who have come together before the altar of God from many schools and many racial origins to exhibit your high resolve that that vision shall be, if possible, achieved. And with God's grace and your consecrated intelligence and enthusiasm, its achievement is not only possible; but let us hope near at hand.

It is true, your enthusiasm is a new one, and all the more remarkable in these days of despondent materialism and spiritual death. But though this enthusiasm is new, yet this purpose of yours goes back to the very beginning of the Church's life. Yours is the Catholic Mission Crusade: and it is Christ who said at the very beginning, "*Ecce Ego mitto vos*," which commission Christ gave to the Apostles, thus establishing the Catholic Mission Crusade. Not only is there the commission, but the order to

go and carry out their mission, *"Euntes docete omnes gentes."* So that in Christ's primal commission you have the title, method and the purpose of the Catholic Mission Crusade. It is a movement, my friends, which lies near to the soul of the Church, near to the heart of Christ—a movement worthy of all admiration, as it has on it all benediction.

Outgrowing the Parochial Outlook

Heretofore we Catholics of America were willing to be the recipients of that Catholic Mission from other lands. We were willing to take our priests, our teachers from other fields. We were willing to receive, but not to give. We clung to the parishes and their boundaries—the dioceses and their divisions. We had the parochial mind; and thought little of our brethren, either near or far away. In our outlook, we were provinicial and not Catholic. We did not claim to be our brother's keeper, nor even his instructor. We were satisfied to put our light under the "parochial bushel" instead of setting it up along the highways of the world. But thanks be to God, things have changed. We are giving up our isolation. We are getting ashamed of our narrow provinicialism. We begin to assert our proud position as citizens who will serve in the far-flung kingdom of Christ. We are willing to leave home and kindred to go and preach the Gospel and aid as best we may, and with what powers we have, to bring back all the world unto God.

A little reflection will convince us how deep set is this duty that has come to us to enter Catholic Mission's Crusade. Nearest to us is that very human reason, that we should do so out of gratitude to those who were missionaries to us, and ours, those who came to us in pioneer days to preach, those who commenced the parishes, the missionaries who laid the foundation of the Christian home and the Christian schools. We the recipients of their labors should reciprocate by doing in our day for others what they in their day did for us. But gratitude is not the only reason. A broader and deeper reason is that it is our duty as Catholics, possessing the truth to teach that truth to others, which duty becomes a necessary

duty since that truth is necessary to others—more than that, a supernatural duty, since the truths we profess are of the supernatural order. A supremely Christian duty since Christ Himself has commanded us to teach it.

The Missions, the Church's Glory

It is in the realization of this great duty that we come to understand the grandeur and divine character of our Faith. It is in the history of the Church's missions that her noblest life is manifested. It is under their headings that her glorious deeds are recorded. Their sacrifices constitute her brightest pages. Who are they who traveled by the central sea and preached in Ephesus, Antioch, Athens and Rome? Were they not the first missionaries who went out with the words of their mission received from the Master, Himself, still ringing in their ears, still filling their hearts? Who were they who carried the good tidings to all the nations of Europe? The Patricks, Augustines, Bonifaces and the rest. Were they not the missionaries of Christ, exiles from all but His Gospel, His mercy and His kingdom? Who are these who braved the dangers of the deep and in their frail vessels were first to arrive on the shores of America? *"Conquistadors,"* you say. Yes, *"Conquistadors"* of the Christ, who would make subject to Him these new lands and strange people of the West. In all their labors and their travels there was all the glory of romance—all the splendor of sacrifice, with such sufferings of mind and body that they awaited with comfort the supreme sacrifice that marked their journey's end. The trails of light that they have left behind, we now, with renewed faith, must follow. Their sacrifices and their tears we must emulate. We may not reach the glory of their achievement; for this we must leave to God.

The Mission Trail

Let us for a moment but follow a few of these trails, and turn our gaze westward from where the setting sun bathes in splendor the dome and fires the cross above the Church where today you pray. Let us move outward along the banks of the Missouri, pause for the vespers at

Florissant and invoke the spirit of Father De Smet to guide us on as Dante did Beatrice in the quest of heaven in the long ago. Let us hear him tell of his love of the red men, and repeat again their call to him to come to save them. Let us sweep out on the Salt Lake trail, northwestward through Omaha and by the forts and along the rivers and out by the plains. Let us watch again in the spirit of De Smet as he gathers the spirits of the Indians around, the braves of the long ago. Let us ask him to tell what they asked him to preach to them. Let us watch the gathering by the wigwam and the red men uniting in prayer to the great Father above, to guard full well His Indian children and bless and preserve the mighty "Black Robe."

We have traveled now two thousand miles. We are passing over the Great Divide. South of us is the Mountain of the Holy Cross, and beyond us, the peaceful valleys that lead to the Pacific, where the flowers bloom and the sun shines all the year. Down the western slopes we go. by the forests where grow the sequoia and redwood. We will pass them by, though they stand more commanding than the Cedars of Lebanon. We will pass the gold fields richer than those of Ophir. We have left behind us the Black Robe and his Indians, but again what voices are these we hear as we reach the lapping waters of the Pacific? How pleasantly come to the Christian heart the strains we now hear, *"Vexilla regis prodeunt, fulget crucis mysterium."* It is the Franciscan Father Junipero Serra and his Fathers, who there sing their vesper song by the waters of the Pacific. Hither had they come on their long journey from Spain to Mexico, from Mexico along to California. Here they have built the highway of the King and set as sentinels the saints of God to guard the Church that they built for the children of the forests.

The King's Highway

The voyager longs to dwell on scenes so fair, and to the Christian heart so consoling; but he may not stay. Yet as he journeys on he is consoled today by the knowledge that these missions will live again, and that a more prosperous, if not a more pious age will make the royal highway of Christ broader still, if not fairer than when first it was

marked by the footsteps of the *Padres*. Out on the Western waters, on the wide Pacific, you pass by Avalon the Blessed, then reach the Isles far out in the West—the land of palm and fern and coral reef, sunshine and flowers, blest with every natural gift, wanting only the light of the Gospel to make it a modern paradise. But because of its ancient paganism and its ancient sins, its people lie sick and worn, the victims, too, of that disease which is a living death. We would offer them Christian comfort and willing service; but our place is taken by the saintly Damien, who, with them, spends his years in living death, consoling those who were going by the deadly way of the plague before him.

Out again along the rim of the Western world, where the islands lie in a summer sea—the islands that calling to the infrequent traveler enthrall him by their beauty and make him theirs forever; but especially those Christian hunters who come from hill and sea to lay down their lives for the island flocks. But onward we must go past the line that marks for us the east and west—the line that marks the pagan of the Orient from the Christian of the West—the line that Kipling said can never be bridged over:

"Oh, East is East and West is West,
And never the twain shall meet
Till earth and sky stand presently
At God's great judgment seat."

On the other hand, how much more true it is when with eyes of Christian charity we stand between the dividing lines of the world, putting above that barrier line the cross of Christ, that

"There is neither East or West,
Border nor breed nor birth,
When the Children of Christ stand face to face,
Tho' they come from the ends of the earth."

Hence as we go we reach the garden islands of the Japanese. We hear still spoken the name of the white

man, Francis Xavier, who came to them in the long ago, who preached as none other preached to them; and left them a lasting heritage of undying faith.

And thus, too, in the great Empires of China and India, where the millions dwell in heat and superstition and pride of caste—the millions, who today are calling to us to come to rescue them—they, too, have the memories of a Francis Xavier, and before him, of a St. Thomas, who preached to them the wondrous ways of God; and whose names are still with them a benediction. They are calling today, the millions from Asia and Africa and Europe—yes—and our own America. They ask of us, for the love of God, and for the love of them, and for the sake of their immortal souls, and for Christ, and for our own sake, to come to help them—to break to them the bread of life.

I am sure that many will in these coming years go forth from the City of the Catholic Mission Crusader King, bearing his cross in his hands and the fleur-de-lis in their hearts, consecrated to God and to humanity, seeking with their lives the living, and with their death the crown which the Great High Commissioner shall render to His faithful ambassadors—to His children that home returning have for spoils the souls of the many who otherwise were lost.

Convent Education

From the Denver Register

I am not a Catholic. I am a judge. I was educated in the public school of my native town. I remember that my first orations were forensics in defense of this system. Afterwards, my two years in a sectarian college tempered my belief in public schools. I realized that I received something from my religious instructions that, rebel though I was in most matters of doctrine, impressed me and set me in certain standards that have upheld me through many moral crises. My university years seem like sand sliding from the rock of my earlier home and college training. My wife, who had taught in a girl's school in Pennsylvania before our marriage, often made the same remark

to me about the relative value of her own university education. Nor did she approve altogether of the girl's schools in which she had taught. "There's too much snobbery in them," she declared, "too much materialism, too much emphasis on the purely social. I wonder why we can't establish institutions of the ethical standards of the Catholic convents?"

It was the first time I had ever heard any one suggest that Catholic convents held any standard of education that non-Catholics should emulate. That my wife, who was one of the keenest students I have ever known, should make the remark, impressed me at the time. The memory of it impressed me again when I was struggling to think out the problem of our daughters' education, for my wife's death when Ethel was thirteen and Abigail eleven, left me helpless to determine the best course for the girls. I could find no school for the girls that satisfied my ideas of moral propriety and educational broadness. True, there were excellent institutions of sectarian bias; but they had, I noted, a narrowing tendency that I have always deprecated. On the other hand, there were educational institutions without any sectarian, in fact any religious tendency. But my years on the bench have convinced me of the need of definite religious training.

It is a strange commentary on American education that the men and women most familiar with various educational systems, public and private, in the country, should be the ones who are hesitant about sending their sons and daughters to the very schools in which they were educated. My wife had consistently opposed co-educational universities and ordinary girls' schools for our daughters. She had, I think, an idea that Ethel and Abigail would eventually go to one of the women's colleges of the East. But in the meantime I had to fill four years for Ethel and six for Abigail.

I consulted my old partner, the judge. "Send them to a Catholic convent," he growled characteristically. "Sisters take care of girls right. That's their business. They're not working for the money. And 'Glory-to-God' work is the only kind where the other fellow has a chance to sit in the game." Curiously enough, his words brought back to

me my wife's remark about the ethical standards of Catholic convents. I took a mental review of the women in our town whom I knew to be convent graduates, comparing them with women I knew to be the products of other methods of education. With a few exceptitons the balance stood overwhelmingly in favor of the convent-bred women. "I'll send them," I said.

My girls have been for two years in one of the largest Catholic convents in the West. During their first visit home I studied them keenly, looking for evidences of any acquired traits I might consider undesirable. I did not find them. I had at least expected repression; but I find my girls as heartily wholesome as ever. They are doing well with their work. I know their moral standards are being fused. I know they are safe. And, although I am a lonely middle-aged man in a big house for nine months of the year, I am willing to make the sacrifice in the certainty that I am doing my duty to my daughters in giving them the best kind of an education for their needs. For I have lived long enough to see that the great need of America is men and women of moral strength and high standards; and I can see that these are qualities the convent school is giving to my girls.

Questionable Reading

Rev. E. Hull, S.J., in the "Bombay Examiner"

We always recommend people to leave such reading alone, and take to something better. But if a man does happen to take up such a book, his moral sense will soon tell him whether he ought to stop or not. The simple rule is this: "If the reading stirs up feelings that ought not to be stirred up, and fills the mind with pictures which are likely to return in the imagination and lead to bad results, drop the book at once." Until this is experienced one cannot say it is *forbidden* to go on. As it is impossible to censor all the literature which comes in people's way, this is the only rule to offer.

If a book is notoriously vicious and dangerous, no one

should read it except those whose duty it is to guide others, such as priests who are by their training safeguarded against evil effects, and who can read such books as part of their professional duty—as doctors have to do the like. It is true that some people are very susceptible, some less so, and some fairly callous; hence it is for each one to direct himself according to his experience. If he is more cautious than necessary it is a fault on the right side. If he makes a mistake in going too far, he should check himself as soon as he observes his mistake, and resist the temptation of curiosity to go on, and take a lesson for the future. Asking advice may be useful; but as the advisor depends entirely on what the inquirer tells him, the ultimate test (as we have said) is personal experience according to the rule just laid down. If a man has got harm from reading a bad book without realizing it at the time, he may not be to blame for his past indiscretion, but should be more on the alert in future. If a book is known to have only one objectionable passage, there is no harm in reading the rest of it and skipping that part. Married people are under the same rule as other people, only perhaps their susceptibilities may be less.

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The Priest in Politics

The Catholic Mind

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THE CATHOLIC MIND
Vol. XX, No. 6, March 22, 1922

The Monkey-Man Evolution

ALFRED W. MCCANN
(*Author of "God—or Gorilla," published by the Devin-Adair Company, New York*)

THROUGH a strange method of twisting and squeezing, which the great physicist, Lord Kelvin, would have called a "hokus-pokus" of science, the theory of evolution has come to mean the theory of man's monkey-origin. The wolf, fox and dog are not like the horse, ass or zebra. They are not like the white man, Indian, Chinaman, Negro or gorilla. They are not like sheep or goats, sharks or dogfish. They are like each other. The fox resembles the dog, the dog resembles the wolf, the wolf resembles the fox. Each possesses certain characters confined to a particular group, and not scattered among other groups, such, for instance, as the tiger, panther and cat. The evolutionists, as they proceed to popularize the theory of man's ape-origin, suggest a blood relationship as the explanation of the resemblances borne to each other by wolf, fox and dog; by horse, ass and zebra; by shark and dogfish; by tiger, panther and cat; by European, Indian, Chinese, Negro and gorilla. This grouping of the ape with man is an attempt at subtlety. Actual relationship of man with ape means that certain distinct and essential characters have been transmitted, unchanged, from the common ancestor of ape and man. Other characters may have been modified but the essential substance is the same. The evolutionist makes ape and man members of the same species and the doctrine of blood relationship is thus made to drag in the law of specific constancy. "Man is a true ape," says Freudenthal. To prove this specific constancy the evolutionists have gone back into the past, stopping on their way at various stations, each separated by periods of 50,000 years.

THE APE-MAN

When they get back a half million years they dig up the first "ape-man." Then they start home, and on their way dig up other "ape-men" at each of the stations. Thus they show a gradual improvement in certain ape characters. The legs slowly become longer, the arms slowly become shorter. Instead of walking on all fours, the ape-man gradually learns to walk erect. His brow begins to

climb. At first it was low and depressed. At last it is steep and high. All the grades of lowness or steepness are carefully pointed out. The brain-pan begins to get larger until, at the end of 500,000 years, it is just three times as large as it had been. It was simian at first—now it is human! Nevertheless, with all the changes, it is quite obvious that the gorilla really belongs with the Negro, Chinese, Indian and European. The ape-men fossils leave no doubt of this—*until they are examined.* The serious student will never stumble into greater surprise than when he discovers the true history of each of these ape-men fossils. The educated laity, including doctors, lawyers and clergymen who ought to know better, have for the most part accepted as genuine the fabricated freaks now exhibited by palaeontologists, in the museums, as evidence of an actual relationship between ape and man. Many clumsy efforts have been made to reconcile the significance of these "reconstructed" bone fragments with fact, as if there were any need of ever attempting to reconcile pure fancy with anything—but pure fancy. No wonder the theory of evolution, as it has been brutalized, tends to bewilder and degrade.

Man's Descent

After having taken infinite pains to "reconstruct" an enormous number of "missing links," cataloguing entire races of ape-men, beginning with the Java fraud and ending with the Piltdown fiasco, all living evolutionists, without a single exception, including even Professor Henry Fairfield Osborn, are compelled to admit that *"man is not descended from any known form of ape, either living or fossil."* No modern scientist disputes this. What, then, becomes of the "actual relationship" between man and ape when it is admitted that no such relationship exists? Why, under the circumstances, do the evolutionists go on comparing man with ape? The same question can be asked with respect to the comparisons between cat and tiger, zebra and horse, dog and fox; for if there is any one admission which modern science is compelled to make, it is this: There is not a solitary, unquestioned, genetic connection between any of our present organic forms and earlier forms. Not one connecting link has ever been dis-

covered to show a specific instance of the evolution of one form from another, but on the contrary there is evidence to show that many living creatures (horses, for instance) appeared on this earth before some of their supposed ancestors were born. Yet the horse case is said to be the strongest case, stronger even than the "ape-man" case, in support of the theory that new species have evolved out of old ones, and that man's ancestor was therefore a monkey.

No Common Primordial Cell

Even the child can recognize certain resemblances between a dog-house and a cathedral. The architect employs walls and roof. All walls are walls; all supporting pillars are pillars. All the members of the tribe of vertebrates have a backbone in common. The horse does not belong to the order of carnivora, but its skeleton is formed on jointed vertebrae. The tiger does belong to the order of carnivora. It has the same kind of jointed vertebrae. So have the bear, sheep, goat, zebra, elephant, shark and man. The Architect has built their bodies on a common plan, the best possible plan, but this fact neither proves nor warrants the suggestion that there is any more relationship between the shark and the tiger than there is between the flea and the elephant, or the goose and man. Neither the flea nor the goose is a vertebrate, yet, according to the evolutionist, both flea and goose come from the same cell that produced cat, dog, elephant, monkey and man. In this sense the theory of evolution asks us to accept as a fact the assertion that the blade of grass and the oak, the sunflower and the giraffe, the ant and the cabbage, the mosquito and the bat, the house-fly and the camel all came, as did monkey and man, from a single cell of primordial slime. After all, the theory merely maintains that whereas all plants and animals are related as cousins in the millionth degree, the relationship between simian and human may be reduced to the thousandth or hundred-thousandth degree.

Insuperable Objections Against Evolution

The difficulties besetting the theory are so many, so complex and so contradictory that one cannot ask for evi-

dence, but must take the whole by an act of faith more extraordinary and profound than is demanded of the soul in falling back upon God. Go back to the beginning of time, to the first fossil-bearing strata, and you are confronted at once not only by an insuperable difficulty in determining the age of the rocks, but also by the extraordinary appearance of the evidences of former life contained in them. The various estimates made by geologists differ by millions of years. No two authorities agree in their conclusions with each other. Where the first evidence of animal life is found in the Cambrian system there suddenly appear groups of creatures, snails, brachypods, cephalopods, arthropods, etc. Of the trilobites (crabs) alone more than fifty genera and a hundred and fifty species are found. The first organisms come upon the stage together, not one after the other, as evolution demands, but in extraordinary types and groups clearly separated from each other. The great varieties appear, as it were, explosively, so that considering this earliest phenomenon we are compelled to conclude, in order to square it with any theory of evolution, that even then, at the beginning of animal life, we are already infinitely far removed from the beginning. This fact troubled even Darwin, whose son Francis notes his chagrin and disappointment and comments upon the cause. Later there appear in a definite series of strata the first vertebrates and land plants. Their appearance is just as sudden and just as explosive, yet the theory of evolution demands that each of the distinctive species required millions of years to develop from some-

The Records of the Rocks

In the upper Devonian the amphibia are recorded in the Record of the Rocks. In the next higher formation, Carboniferous, come the reptiles, all now extinct except the single genus Hatteria, still found in New Zealand, to the consternation of the evolutionists. Later appeared the turtles, crocodiles and serpents, which still remain turtles, crocodiles, and serpents despite the changed forms which they should have assumed. The history of the birds is a blank, except for the two Archaeopteryx which merely serve to confuse, not to enlighten. Suddenly there appear in the upper Trias the mammals, including the unexplained

Marsupials, kangaroo and opossum. Always there is an extraordinary series of suddenly extended families, genera and species. The invertebrates reaching back into the Cambrian system are quite as clearly separated into all the families and most of the classes which exist to this day, and there is no stretch of the imagination that can rationally look upon them as evolving from each other. Among the vertebrates the fishes, appearing in the Silurian, which immediately followed the Cambrian, and which are, therefore, the oldest vertebrates known, are so specifically separated from the invertebrates and make their appearance so suddenly and explosively, *leaving not a solitary trace of a bridge between them,* that one must do violence to reason who seeks to demonstrate that the altogether different types co-existing, but separate from the beginning, originated in each other. The salamanders, lizards, crocodiles and snakes, amphibians and reptiles, living contemporaneously with each other cannot be regarded as each other's ancestors. Of the origin of our present crocodiles, turtles, snakes and lizards we are in absolute ignorance.

From the very commencement of the Tertiary in the Eocene are found as fully typified and as sharply defined as at the present the whales, porpoises and bats. *They have not changed!* There are ten orders of placental mammals. They are all found clearly defined in the earliest Eocene. Not a single transitional form connecting them with any predecessors has been found. No transitional form has ever been found. No reptile with the slightest suggestion of feathers has ever been found, yet birds with fully developed feathers are supposed to have evolved by an exceedingly slow process from unfeathered reptiles. Of the thousands of species preserved in the rocks, why is there not a solitary link connecting any of them? The celebrated evolutionary law, demanding increase of size over a development of millions of years, has kinks in it. They tell us that the four-pound lemur became the two-hundred-pound man, just as the Eohippus, as small as a squirrel, became the two-thousand-pound horse; yet the ants of today are identical in size with the ants preserved in Baltic amber, and there has been no increase in the size of the house-fly, wasp, mosquito, dragon-

fly, beetle or honey-bee. Did these creatures, through an inverted process, evolve from the dinosaur or from an earlier and bigger ancestor of the dinosaur? Palaeontology clearly demonstrates that the changes or transformations never pass beyond the fixed limits of families and classes. The evidence before the eyes of men indicates that a fixed law is operating to prevent the confounding of the species. The mule is sterile. Artificial efforts to produce freaks in the animal order, even for show purposes, are abortive. Even the gorilla does not mate with the chimpanzee.

The Admissions of Science

No wonder Alexander Winchell exclaimed, though an evolutionist: "If we are to judge from that which is known, rather than that which is conjectured, we are compelled to conclude that the varied forms of animal life did not come into being by a gradual evolution from the Eozoön, but as so many original utterances of the all-skilled Artificer of creation." No wonder Darwin himself exclaimed: "We cannot prove the evolution of even one single species into another." No wonder Sir William Dawson exclaimed: "The compound eyes and filmy wings of insects; the teeth, bones and scales of batrachians and fishes; all are as perfectly finished, and many quite as complete and delicate, as in the animals of the present day, so that it is impossible, except by violent suppositions, to connect them genetically with any predecessors." No wonder Henry Fairfield Osborn, who insists that man has descended from the ape, admits that to prove this, *some hitherto unknown type of ape not found among living apes, and of which no fosil remains have ever been discovered, must be looked for.*

Discordant Voices

Despite the facts, Professor Charles Knight, collaborating with Professor Osborn, pointing to his half-ape, half-man reconstruction, declares: "This is our ancestor; this is the creature from which we evolved; this thing is bone of our bone, flesh of our flesh. We are stirred by *his* passions, urged on by *his* nameless instincts. Forty thousand years separate us from him. But millions of

years separate him from still lower animals. He stands close to us—this cunning, fighting, hunting, ferocious Neanderthal man." This voice comes from the American Museum of Natural History. Does it sound the death knell of the moral order? Does it mean that the theory of evolution, as now interpreted by the popularizers of invention, subterfuge, inferences wholly unsupported, drawn from other inferences elaborated upon a foundation of capricious fancy and profound contempt for the Mosaic narrative of creation, demands a beastial philosophy of life? If not, why all the forgeries committed in the name of science? Why the astonishing age of classifications? They tell us that the pre-Cambrian formation described as the Azoic or Archaeozoic age, which has left no fossil evidence of life of any kind, goes back 800 million, or 80 million years. You can have your choice. They tell us that the upper Cambrian formation, described as the Protozoic, or jelly-fish age, goes back 600 million or 60 million years. They tell us that the Early Palaeozoic age, the age of the trilobites referred to above, goes back from 360 million to 36 million years. The Later Palaeozoic age, which produced the fishes, amphibia and swamp forests, is satisfied with from 260 million to 26 million years. The Mesozoic age, the age of reptiles, only needs from 140 million to 14 million years. The Cainozoic age, in which were developed mammals, grass and land forests, is almost modest in its requirements, needing but from 40 million to 4 million years.

At any rate, scientists broad enough to yield a mere stretch of 720 million years to the demands of controversy cannot be accused of narrowness in the matter of margins. Certainly there have been mistakes enough to inspire caution. The great Sir Charles Lyell, who did so much to inspire Darwin, visited Niagara Falls with Professor James Hall in 1841, for the reason that they saw in the gorge below the Falls an important chronometer for measuring the time since the recession of the great North American ice sheet. Desor, the French geologist, had given to the gorge an age of 3,000,000 years. Lyell corrected this to 100,000 years. Hall was of the opinion that as the rate of recession could not be greater than one foot a year, the time required could not be more than 35,000

years. In the surveys made, 1875, by the New York State Geologists and in 1886 by the United States Geological Survey, it was found, to the amazement of scientists, that the rate of recession was not one foot a year, as estimated by Hall, and not four inches a year, as estimated by Lyell, but from twenty to twenty-seven feet a year in the central part of the Horseshoe. Taking an average of five feet per annum, the members of the Geological Survey arrived at the conclusion that 7,000 years is as long a period as could possibly be assigned to the commencement of the gorge. Another chronometer is the gorge of the Mississippi River, extending from the Falls of St. Anthony at Minneapolis, to its junction with the preglacial trough of the old Mississippi at Fort Snelling, a distance of about seven miles. Here, as at Niagara, the upper strata of rock consist of hard limestone underlaid by soft sandstone, which like the underlying shale at Niagara is eroded faster than the upper strata, so that a perpendicular fall is maintained. The strata are so uniform in texture and thickness that the rate of recession of the Falls must have been from the beginning very constant. G. Frederick Wright, who himself was a member of the United States Geological Survey, says, "Man and the Glacial Period," Appleton, 1896, p. 340: "Fortunately the first discoverer of the cataract—the Catholic missionary Hennepin—was an accurate observer, and was given to recording his observations for the instruction of the outside world and of future generations. From his description, printed in Amsterdam in 1704, Professor N. H. Winchell is able to determine the precise locality of the cataract when discovered in 1680.

"Again in 1766 the Catholic missionary Carver visited the Falls, and not only wrote a description, but made a sketch (found in an account of his travels, published in London in 1788) which confirms the inferences drawn from Hennepin's narrative. The actual period of recession extends to the year 1856, at which time such artificial changes were introduced as to modify the rate of recession and disturb further calculations. But between 1680 and 1766 the Falls had evidently receded about 412 feet. Between 1766 and 1856 the recession had been 600 feet. The average rate is estimated by Professor Winchell to be

about five feet per year, and the total length of time required for the formation of the gorge above Fort Snelling is about the same as that calculated by Woodward and Gilbert for the Niagara gorge,"—some 7,000 years, not 3,000,000 years! Thus does science get closer and closer, in some respects, in its belated tendency to return to the chronology of the Bible, according to which the Jews reckon that 5,682 years have elapsed since the creation of Adam.

Inaccurate Methods

There is very obviously something wrong wth the methods employed in estimating the age of the world, and the antiquity of the fossil remains imbedded in its various geological strata. Darwin himself had many misgivings upon the subject. In the first edition of his "Origin of Species" he estimated that the time required for the erosion of the Wealden deposits in England was 306,662,400 years, which he spoke of as "a mere trifle" of that at command for establishing his theory of the origin of species through natural selection. In his second edition, however, he confesses that his original estimate concerning the length of geological time was rash; while in later editions he quietly omitted it. Sir William Thomson demonstrated that life could not have existed on the surface of this earth more than ten or twelve million years ago for the reason that it was so hot as to render life impossible. Darwin winced at this demonstration and declared that Thomson had come into his theory like an "odious specter," yet the 1921 figures compiled from geologists, physicists, astronomers and other scientists by H. G. Wells give us all the hundreds of millions of years previously referred to, as if they were matters of fact, and not of fancy.

An Extraordinary Fossil

To make matters worse we are compelled to deal with what is probably the most extraordinary fossil specimen ever discovered. The writer has had this specimen in his hands and has examined it microscopically. It consists of a piece of Triassic rock which goes back, according to the geologists' figures, from 36 to 360 million years. The

specimen was discovered by Mr. Albert Knapp on the eastern slope of the West Humboldt Mountains, Pershing County, Nevada, about twenty-five miles due easterly of the town of Lovelock. The exact spot of its discovery was the north slope of the side hill projecting into the canyon about two miles south of what is known as Fisher Canyon. This hill is known as Buffalo Peak. The rock itself is Triassic limestone marked with veinlets of calcspar characteristic of the limestone of the Triassic period. It is commonly referred to as blue limestone of the intermountain area. It has been perfectly preserved from what the geologists call any agencies of metamorphism. That the whole formation from which it was taken is truly of Triassic age is established by the records of The Fortieth Parallel Survey, mapped by Clarence King, the geologist in charge, as "Star Peak Triassic." These records were prepared under the supervision of the War Department, 1873, in the form of nine volumes published under the direction of the Secretary of War. They are not catalogued as part of the geological records of the United States for the reason that the United States Geological Survey had not yet been established when the work was done. Imposed upon this piece of Triassic rock, and slightly impressed into it, is the sole of a child's shoe, No. 13. The fossil sole has been almost completely silicified and is even denser, harder and more compact than the rock itself. The first to recognize the importance of this astonishing specimen was John T. Reid of the American Institute of Mining Engineers, mining director of the Nevada United Mining Company. When he brought the thing from Lovelock, Nevada, to New York City, 1922, he did not realize that he was about to upset the conventional interpretation not only of the age of the world, but of evolution. A human fossil imposed on Triassic rock either means that man came into existence millions of years before the lowest order of monkeys appeared on this planet, or that the system whereby the age of the earth's strata is estimated is and has been preposterously absurd. When Dr. Whitlock of the Department of Mineralogy, American Museum of Natural History, was shown the specimen, he said that in his opinion the yellow coloration, which so marvelously simulated the color of leather, was due to

the breaking down of iron pyrite crystals contained in the matrix of the fossil itself, and that the yellow color was therefore due to something similar to ferris oxide or iron rust. The sole of the shoe is so obviously *"the sole of a shoe"* with its bevelled welt and hand-stitched seams that no observer can doubt its origin or nature. It is the product of a human hand and was worn on a human foot!

Under a strong glass beautiful crystals of cinnabar, sulphide of mercury, are seen imposed upon the yellowish welt of the sole. Any decomposition of the iron pyrites would have been followed by similar breaking down of the cinnabar crystals. If oxidation had been proceeding when these cinnabar crystals were deposited they could not have been deposited for the reason, as advanced by Mr. Reid, that the formation of sulphides under such conditions would have been impossible.

Some of Its Features

One of the very remarkable features of the specimen is that the limestone itself contains no cinnabar crystals, indicating that the solution from which they crystallized upon the surface of the specimen conforms with what is found in all cinnabar deposits. Mr. Reid complicates matters all the more by pointing out that the line of least resistance for the flow of volatile or mineral-bearing solution is along the cleavage plains between succeeding layers of sedimentary deposits. This fact alone would prevent the cinnabar from reaching the interior of the rock, thus making it clear that the fossil was in place and buried beneath the surface when the quicksilver seams of the neighborhood were in the process of formation. Had this not been the case the silicon contained in the fossil could not have absorbed the mercurial deposit. Dr. Whitlock pronounced the specimen a very remarkable one, but because it upset all the scientific beliefs of the day, he was compelled to regard it as "an eccentric freak of nature." Dr. Matthews of the American Museum of Natural History pronounced the specimen to be a genuine fossil. He said he had never seen anything like it; that it certainly resembled the bottom of a shoe very, very much, and that if the facts of evolution could be disre-

garded so that we might not know, as we do know, that man could not have existed at that time, he would accept it as proof of his existence.

Professor Kemp of Columbia University was also obliged to regard the specimen as a marvelous freak of nature for the reason that he could not believe that man existed in the Triassic. Professor Boas of Columbia University pronounced it an extraordinary curiosity. Microphotographs taken at the Rockefeller Institute bring unmistakably the evidence of a very regular and very precise method of stitching. A striking feature of the fossil is that the right-hand side of the heel is slightly worn down, resembling what takes place in the wear of a modern shoe. Another striking feature is that the stitching is double and the welt extends all the way round the heel instead of stopping at the insole, as in the modern shoe. Moreover, there is a slight depression in the rock itself, showing that it was in the formative stage of pliability at the time the sole was impressed upon it. Had the rock not been soft at that time the accommodating impression could have been made only by the use of chisel and mallet.

In Paradise Valley

Will the geologists contend for millions of years, hundreds of thousands of years, or merely for a few years to account for the silicification of the sole of that Triassic shoe? In the graveyard at Paradise Valley, Humboldt County, Nevada, the body of a miner's wife was buried. The miner himself was working under the direction of Mr. Reid. His wife, on her deathbed, exacted from him the promise that as soon as he was able he would cause her remains to be removed to the east, where she was born. At the end of six years he undertook to discharge his promise. With great difficulty the body was exhumed, in a completely silicified condition. During the six years of its interment it had never been in the presence of any fluid solution of any kind. Nothing can explain the process of silicification, except the affinity of organic matter for silicon. The only solution of the mystery offered by science is that within the short period of six years the bombardment of silicon atoms passing through the walls of the

coffin was sufficiently intense to accomplish the extraordinary results reported here. Obviously the most astounding geological and physio-chemical phenomena can and do occur in short periods of time. G. F. Wright, the authority on glacial conditions, testifies to the unrealiability of geological clocks as time-pieces. In the "Origin and Antiquity of Man" he advances proof to show that the portion of the glacial epoch during which man existed need not be more than 15,000 years in duration. The geologist, Prestwich, limits the entire glacial period in his "Story of the Earth and of Man" to but 25,000 years. Professor Penck calculated the time which has elapsed since North America rose out of the waters (since the glacial period) as not less than 5,500 and not more than 7,500 years. The calculations based on the deposits made by rivers are absolutely worthless for the reason that an avalanche, a flood, or other catastrophe could bring more matter into a flowing stream in one day than would otherwise be deposited in a hundred years.

Extravagant Claims of Geologists

Now the question is: Was man on the face of the earth with the trilobites, in the Triassic, millions of years ago, as indicated by the Reid fossil, or are the methods of the geologists in estimating the age of the world infinitely more extravagant than their own astounding contradictions have already indicated? Must we accept their own contradictions, discrepancies and paradoxes for no other reason than that they tell us that the Mosaic narrative of creation is unreliable?

Alas, for the reliability of Pithecanthropus Erectus and Eoanthropus. The Dawn-Man freak of Piltdown was "robbed of a muzzle that ill became him" when modern palaeontologists separated the chimpanzee mandible from the human skull-cap. The ape-man of Java never lived, yet these two extraordinary specimens, and the weird inference drawn from the celebrated Neanderthal remains, are all we have to prove the theory of man's descent from an ape. The thinker who accepts any theory of evolution, based upon the absurd assumptions of geology and palaeontology, in order to escape criticism to the effect that he possesses a medieval mind, merely ceases to think, and

substitutes for a rational conclusion such an act of faith in evolutionary dogma as he professes to despise when he beholds other men on their knees in prayer.

The Priest in Politics

Lecture Delivered in Dublin by the Rev. Peter Finlay, S.J., at the National University

(*From the "Irish Catholic"*)

"The Priest in Politics," "the Church in Politics," are cries often raised by politicians whose views or measures are opposed by the clergy or condemned by the Church. The Church may not pronounce on any political question: the clergy should limit their activity to the Chapel and the Sacristy, and should be careful even there to speak only on spiritual matters. Now, the priest has just the same right to discuss politics, to put forward his view of them, and to make converts to that view, as any other member of the community. By becoming a priest he lost none of his civil rights. The Church, indeed, into whose service he entered, can make laws for him, which he is bound to obey. She can forbid him certain acts, a certain manner of life, otherwise freely open to him—such as marriage and the practice of civil law; and he is obliged in conscience to refrain from what she forbids. Should he refuse obedience, she may take cognizance of his act, and visit it with, at least, spiritual penalties. But with all this the State has no concern, nor any right of interference. It might as well intermeddle with the Church Commandment of Sunday Mass, or with the Church prohibition of flesh meats on Friday. As the legislation of the Church for her own children is a matter between her and them, with which outsiders have no call to meddle, so her legislation for the clergy, by which their right is abridged, affects only the clergy themselves. Even Catholics themselves have no claim either to object to the legislation or to enforce its observance.

Church Legislation

And the Church has legislated very definitely on the action of the clergy in politics. She has been ever mindful

of the example of her Founder; political feeling, we know, ran high in Palestine during Our Lord's public life; there is no trace of it in any of His words or acts. He refused to give even a verbal approval to the Nationalist movement against Rome. His Apostles followed the example of their Master; in the discourses of the Acts and in the Apostolic Letters we find no reference whatever to the politics of the day. St. Paul even warns Timothy: "No man being a soldier to God entangleth himself with secular business, that he may please Him to whom he hath engaged himself"; a warning, as is clear, which includes political entanglements. "Let clerics and monks not mix themselves up with worldly affairs" is a constantly recurring maxim of the Canon Law, and is the principle which underlies much of the legislation in Benedict XV's new code. The Church in Ireland, too, has adopted it in many of its local laws, in the statute of the last Synod of Maynooth, for instance, which confirms a decree of the Synod of 1882, and says: "All priests are forbidden to be present at any public meeting without the express consent of the parish priest in whose parish the meeting is held"; and curates are also forbidden to be present at such meetings in their own parish without the consent of the parish priest." When there is question of politics in Church, the prohibition is still more severe. "We strictly forbid," the Bishops say, "during the celebration of Mass—which would be clearly unbecoming—or at all in church, the treating of merely secular matters, such as political elections and the like, which might easily bring about misunderstanding between a pastor and his people, and cause grave social disorder. Therefore, if any priest should treat of political matters, or, in contempt of the command of the Synod of Thurles, should denounce anyone by name in church, let him be punished by suspension, or by some other penalty as the Ordinary may think fit." And, referring particularly to the election of Poor Law Guardians and of Members of Parliament, whose influence may affect the interests of the poor and the rights of the Church, the Fathers of the Synod bid priests to have at heart the election of upright men, not unfriendly to the Catholic religion; but add: "Out of church, however, without turbu-

lence, without breach of charity, with due submission to the Bishop, lest discussion should arise among the clergy, and with that moderation which is demanded by the priestly state, leaving to every one the liberty of judging for himself in doubtful matters." The late Pope, too, Benedict XV, first in an Encyclical letter to all the Bishops of the Church, and afterwards (Jan., 1917) in a Decree which he issued through the Consistorial Congregation insists that "the subject matter of sermons must be essentially sacred, and, if the preacher should wish to treat of other matters not strictly sacred, though befitting God's house, he must ask and obtain permission from the Ordinary of the place, who shall never grant it unless after mature consideration, and because of some evident necessity. But all preachers," the Decree continues, "are forbidden entirely and absolutely, to treat in Church of political matters."

Civil Rights of Clergy

All this, however, is domestic legislation with which, as we have said, the Civil State and the lay world have no right to meddle. So far as they are concerned, the Catholic clergy have exactly the same civil rights as all other citizens. If the Church thinks fit to limit her clergy's right to be present at public meetings, if she lays down conditions for their taking part in political elections, if she forbids absolutely all reference to politics in Church, she only exercises an authority which her clergy have freely elected to obey. But if the clergy or members of the clergy should disregard the Church's laws, should appear on public platforms without a required permission, should take a prominent part in political propaganda, should even treat of politics in church and during church services, the State has no ground of complaint; nor has any section of the community, except Catholic worshipers, who may fairly claim that the clergy shall allow them peace in the practise of their religion, and shall not at Mass and other public exercises of devotion replace the Gospel of Christ by political declamations. Church authority may intervene, and compel obedience to Church laws; but no other authority can; no other is any more entitled to interfere with

the political utterances and action of the clergy, within or without their churches, than it is to interfere with an expression of political opinion by doctors or lawyers or any other class of the community.

No doubt the clergy themselves, in loyalty to the spirit of Church legislation and to the plain requirements of their calling, should be anxious to be "all things to all men that they may save all." They should be like St. Paul, "giving no offense to any man, that our ministry be not blamed," and saying with him: "If meat scandalize my brother, I will not eat meat forever, lest I should scandalise my brother." They will subordinate politics to the interests of souls; and will be silent, even out of church and in private intercourse, on political issues, if speech is likely to create dissension among Catholics, to estrange good men from the clergy and from the practice of religion, and so set obstacles in the way of men's salvation. Further, if circumstances allow them to exercise their rights as citizens, without contravening either the letter or the spirit of the Church's legislation, and if they decide on going down into the political arena, they are to act always, as the Synod of Maynooth warns them, in a manner befitting the clerical profession; and they are to remember that they carry with them no clerical authority. A man's political opinions, his political pronouncements, have no added value from the fact that he is a priest. It is otherwise, of course, as we shall see, when he has to advise on political issues which involve revealed religion or the moral law. But we speak of politics at present which are purely political; and in them it is plain that the views of the clergy are of no more importance than those of any other intelligent, educated gentlemen. In questions of agriculture, technical education, commerce, architecture, finance, and kindred subjects, others may be, often are, more competent judges, wiser counsellors; so, too, it may be in politics. In these, then, if they choose to take part in them, the clergy must be prepared for the same criticism, contradiction, opposition as others meet with; and, while they have no more claim to a hearing than any other politicians, they run risk of weakening their divinely-given authority as priests.

But politics are not always merely political; they involve at times the very gravest moral and religious issues. When they do, may the Church pass judgment on them? May she, should she ever, in such circumstances, point out the line of duty to her children, the conscientious obligation under which they lie? There are those who would rule out the question altogether, on the ground that politics need not, and ought not, take any account of religion or morality. Private life and public life are measured by wholly different standards. The former should conform to the law of God and the law of nature, and in the case of Catholics to the Church's law; the latter must have regard only to the welfare of the State. The former should be governed by conscience, applying to all individual acts the fixed rules of conduct, or right and wrong, which Christianity has accepted for the past nineteen centuries. The latter need look only to opportunism and expediency. What is of immediate benefit to the State or to a party in it is allowable, perhaps even obligatory, whatever commandment may be alleged against it. The will of the people is the supreme standard of public right, and when, in their majority, they approve of a political measure or course of action, it needs no other justification.

Hence, in political life, a man is not to be hampered by the religious and moral principles which are binding upon him as a private Christian. He may proclaim theories, he may promote legislation which he thinks likely to win popular applause, and to bring him and his friends an increase of influence and power; even though such theories and legislation run counter to God's law and the common teachings of religion. He may lie, he may perjure himself, if it serve his party or his country. He may defame opponents, forge evidence, injure property, steal, do bodily hurt, even murder, if he judge it necessary. In the process, he and others will palliate, if not justify the wrong-doing; and in the result, if it be successful, there will be many, if not to commend him, at least to hold him free from blame. "The end," political opportunists hold, "does really justify the means"—a doctrine which the Church can never allow.

There is not one moral or religious law for the individual

man and another for masses of men. When God gave the Commandments on Sinai, and when Our Lord sent His apostles to preach His Gospel, there was no reservation or exception in favor of political issues or of political parties. Politicians are as much bound to speak the truth and to refrain from slander as are barristers and doctors. They may no more organize robbery, do violence to property or person, foment civil discords, or bring about unjust wars, than may priests, or University professors, or banking and commercial companies. Their words and acts may be as grossly immoral as those of any other class or profession. And so, too, may be their collective action in legislation: a State law may be in plain violation of reason and justice. Such would be a law forbidding the sale or importation of wine even for Sacramental purposes; such would be any measure that interfered with a parent's right to educate his children; such, again, a law abolishing all private property. The Irish Penal Laws were almost all essentially immoral. So has been much modern anti-Catholic legislation in Italy, France, and Portugal. And Soviet legislation in Russia is at present largely a deliberate attack on the hitherto accepted principles of morality and religion.

Politics, therefore—the doctrines, aims, methods of politicians, and the laws which they make or administer. may have a moral and religious side; they may be profoundly immoral and irreligious. If they should be, has the Church a right to pronounce upon them? Has she the right, it may be even the duty, to warn the faithful against what is evil in them, to justify and counsel resistance to them? With politics, as mere politics, the Church, we have said, and the clergy as ministers of the Church, have no call or claim to interfere. But the Church is the divinely appointed teacher and guardian of the Christian religion—of Christian doctrines and of Christian morality. She has been commissioned to declare all revealed truths, as it concerns both belief and conduct, not to individuals only, but to groups of men and to whole peoples. And her teaching is not to be mere abstract theory: she is not only to define dogmas; she is to apply her definitions to opposing errors, and, when necessary, she must condemn those errors. She is not only to proclaim the moral law; she is

to apply it to concrete acts and courses of conduct and to instruct the faithful how far an act or course of conduct is according or contrary to that law. She is not only to tell them that God forbids unjust killing: when occasion arises, she is to tell them also that in a given set of circumstances the taking of human life is the unjust killing which God forbids. She may not always have sufficient evidence before her on which to base a judgment: as was the case, the late Pope stated, in the recent European war; or the interests of souls—her supreme care—may counsel reticence, if only for a time: but that she has authority to judge in the particular instance what is erroneous religious or moral doctrine, and what iniquitous and sinful conduct, no well-informed Catholic may doubt. And that authority, it is clear, the Pope possesses throughout the Universal Church; the Bishops—each in the diocese which God has given him to rule.

Nay, further, it is for the teaching Church, represented by Pope and Bishops, not only to pass judgment on political acts and measures which involve religious or moral issues; but it is her right also to determine authoritatively in what cases those issues are involved. Here, as in the exercise of all her teaching and ruling office, she claims, and must claim, not only to teach and rule within the limits of the jurisdiction which Christ appointed to her; she claims, and must claim, also to determine what the limits of her jurisdiction are. Pope and Bishops may, at times should, intervene publicly and authoritatively in politics, when these are intimately connected with the divine commission entrusted directly to them; and it is for Pope and Bishops, and for them only, to declare authoritatively when that connection exists. The inferior clergy take a part as clergy in politics according to the judgment, and under the direction, of Pope and Bishops.

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No Non-Man Ancestry

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THE CATHOLIC MIND
Vol. XX, No. 7, April 8, 1922

No Non-Man Ancestry

FRANCIS P. LEBUFFE, S.J.,
Regent and Professor of Jurisprudence, Fordham University School of Law

From the New York "Times"

IN an address delivered at the annual meeting of the American Bar Association, the Hon. James M. Beck, with rare insight and ability, diagnosed the present-day attitude thus: "In all former ages all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today the human mind apparently regards the lessons of the past as presumptively false, and the burden is upon him who seeks to invoke them." (Reports of the American Bar Association, Vol. 46, 1921, p. 172). As the present writer is one of many thousands who still hold absolutely to the non-evolution of man, he has been more than amused, though not one whit surprised, to hear such hackneyed phrases, viz., that one who refuses to hold the evolution of man is "hopelessly brainless" (New York *American*), has a mind "armored and wrinkled in the old, old way" (New York *Times*), that to debate the essential soundness of the theory of evolution "is as preposterous as debating whether or not the earth is round" (New York *Evening World*). Yet in face of all this mud throwing we make the categorical assertion that there is not a single scientific fact which proves that man has evolved from any preceding animal whatsoever, and we further assert that from a purely scientific viewpoint the evolution of man is one of the ranking hoaxes of all times. The "tyranny of names" is terrible, and everywhere we hear it said: "Why, everybody holds it." Well, everybody held once that the earth was flat and that the sun went around it. Does it follow that they were right? And isn't it a good thing to have a mind "armored and wrinkled in the old, old way" of demanding a scientific proof for a statement of physical fact? And isn't it an honor to be "hopelessly brainless," if to be "brainful" means to jettison all science and logic?

Two Points to Start With

Before entering upon the matter of this paper the writer would make two points perfectly clear. The first one is that he intends to treat the matter in hand from a purely scientific point of view. Though a Catholic and a priest of the Jesuit Order, he will make no single mention of God, of religion, of morality, of the Bible, of Christianity, of Catholicism, though much might be said concerning the bearing of evolution on these great subjects. He mentions this because it is so often ignorantly objected, "Oh, you hold that because you are a Catholic." One might just as well say, "You hold two and two make four because you are a Catholic." This position, moreover, is necessary because the evolutionists most frequently deny God, as traditionally and rationally understood, and one cannot meet them on common ground except in the realms of scientific, physical facts. Secondly, the writer for many reasons narrows the discussion, or rather accepts the discussion already narrowed, to the evolution of man and man only. Whether a mollusk ever evolved into a vertebrate is wholly beyond the purview of this paper. The question at issue is this and this only: Has man evolved from some non-man ancestor or was he always man from the beginning? The categorical answer of real science is absolute in the words of the great Branco at the Fifth International Congress of Zoologists, Aug. 16, 1901: "On the subject of the ancestors of man, paleontology tells us nothing—it knows no ancestors of man." In a like sense Virchow, renowned pathologist and anthropologist of his day and founder of cellular pathology, said at the Wiesbaden Congress of Naturalists: "Every positive advance which we have made in the study of prehistoric anthropology has removed us further than before from any proof of evolution to be found there. Man has not descended from the ape, nor has any ape-man existed." Remember, of course, that Branco and Virchow were outstanding specialists.

Let us then come immediately to our question and we shall proceed by taking up the major arguments advanced by the evolutionists. The first argument advanced is that of resemblance and may thus be stated: "Man and monkey are so alike that they must have come from the same

stock," or "Similarity argues oneness of original parentage." Homology or correspondence in internal structure and functional properties or organs is accepted and asserted as explicit proof of common descent. This is the fundamental, but assumed, principle that started all the discussion. But in the name of all logic and sound reasoning, even granting for the sake of argument that such resemblance exists, does it prove anything? All that resemblance can evidence is resemblance. Let us take an example from external resemblance. Jack and Jim are perfect doubles. Are they necessarily of one parentage, *i.e.*, twins? Or is it not adequately possible that Jack could have been born in Nome of American parents on January 1, 1900, at 4 a. m., and Jim of American parents in Cape Town on the same day and at the same hour? Mere resemblance proves nothing. Resemblance may, indeed, create an initial presumption, for instance, that Jack and Jim are twins, it may create an initial presumption that man and animals are related, but it proves nothing. This initial presumption must be proved by facts extraneous to resemblance as such. As Pesch (*Die grossen Weltraetzel* II, p. 232) well says: "It must be observed, however, that it does not follow that, because plants and animals exist in certain graded order, less perfect and more perfect, therefore one has evolved from the other. It is the fallacy of *Post hoc, ergo propter hoc.* (You bought a brown fedora yesterday, and I bought one today, therefore I bought it because you bought it and derived it from the same source.)

Resemblance Evidences Only Resemblance

Yet this is what we continually hear—resemblance, resemblance, resemblance. Once and for all, granted all the resemblance wanted, what then? Resemblance evidences only resemblance. It proves nothing else by any known rules of right thinking. No one can deny that man has a body in many ways like the animal body. Certainly we are like animals and have like organs. If we and the animals have blood which is to be oxygenated, then we and the animals need an organ for this oxygenation— *i.e.*, lungs. If we and the animals have a tissue system which is to be rejuvenated and repaired by a continually flowing blood

stream, then we and the animals need an organ for pumping —*i.e.*, a heart. If we and the animals suffer from catabolism, then we and the animals need similar organs of digestion, whereby food is ingested, digested and assimilated into the delivery blood stream to bring about repair—*i.e.*, anabolism. But, as we shall see, this resemblance is shot through and through with essential dissimilarities so that man and animal are physiologically and morphologically not univocal but analogous. But is there such resemblance? Emphatically no. First of all is there resemblance in gross outlines? Yes, if you take just one fast glance and cast no lingering look behind. But if you look hard, and scientists really ought to look hard, is there such likeness? As St. George Mivart pointed out in a book published exactly forty-eight years ago ("Man and Apes"), there is no species of ape that is really similar to man, but the orang-utan is like him in one point, and the chimpanzee in another and the gorilla in another and so on, with alarming variations. On pages 162 and ff. he lists the agreements and variations and says finally on page 193: "But however near to apes may be the body of man, whatever the kind or number of resemblances between them, it should always be borne in mind that it is to no one kind of ape that man has any special or exclusive affinities—that the resemblances between him and the lower forms are shared in not very unequal proportions by different species," and, because of this, he says on page 172: "It is manifest that man, the apes and the half-apes cannot be arranged in a single ascending series of which man is the term and culmination." Science, real science, says the same today. So conscious, indeed, are up-to-date evolutionists of these variations that they have quite despaired of ever linking up man and monkey immediately and so have evolved from their inner consciousness a pre-simian, pre-anthropoid stock—*i.e.*, a pre-monkey, pre-man stock—which stock was differentiated into the small-monkey stock, the anthropoid-ape stock and the human stock, which stock Osborn bases on "a hypothetical ancestor of this entire anthropoid group, founded on a jaw discovered in Egypt" (Amer. Museum of Natural History, Guide Leaflet No. 52, p. 5, and Men of the Old

Stone Age, pp. 49 and 54). And you ought to go at once to the Museum and see in case No. 1 this tiny jaw on which so great a fabric is raised. "The mountains are in labor and there is brought forth a laughable mouse."

Proofs Various and Varying

But was there ever such a pre-monkey, pre-man stock? Evolutionists, of course, say that there was and their proofs are various and varying and we shall rapidly sketch a few. In replying to Mr. Bryan, Mr. Osborn speaking of the paleontological remains, said: "He, *i.e.*, Darwin, could not have even dreamed of such a flood of proof and evidence." Has Mr. Osborn forgotten his other statement concerning his own prize exhibit, for the upkeep of which the people of New York are paying their hard-earned taxes. "Five cases in the center of the hall are devoted to the story of man, and that it can be compressed into so small a space is an indication of the scarcity of his remains, for here are displayed reproductions of all of the notable specimens that have been discovered" (Leaflet No. 52, p. 3). Really, Mr. Osborn, how did "a scarcity of his remains" grow into a "flood"? Haven't you broken the speed-laws of even saltatory evolution here?

But what is this "flood"? Just four or five pieces of skulls. The Trinil ape-man, which is a hodge-podge of bones belonging to no one creature ("the first of the conundrums of history," Osborn), the "Heidelberg man," *i.e.*, to say "jaw" (but of course Haeckel taught the left-handed, right-handed use of a part for a whole), the Piltdown skull in fragments, and utterly discredited by scientific men as one of the hoaxes of science, and last but not least, the Neanderthal man, *i.e.*, a skull-pan (for that part of the dear old fossil is lime-lighted always) over whose departed self Osborn & Co. go into raptures, and one H. G. Wells has repeatedly grown sentimental. Four, *i.e.*, one, two, three, four pieces of bone, constitute a "flood." The writer is not ignorant, of course, of the few dozen skeletons which are grouped about these pivotal skulls by evolutionists. First of all, they can all be placed comfortably in the back of a small Ford delivery wagon; secondly, their worth is pivoted on the notorious aforementioned

skulls, and, thirdly, even Mr. Osborn admits they may be rightly called a "scarcity," and "scarcity" is not "flood."

And what is the worth of these remains? Zero, as far as evolution is concerned. The Trinil ape-man Pithecanthropus is a pure figment, for, as Virchow said, the head is that of an ape, the femur, found fifty feet away, is that of a man, and neither of the two teeth belongs to that skull. The Heidelberg man, "one-half of one per cent original jawbone and 99½ per cent restoration," has been practically duplicated by an Eskimo jaw and is merely an abnormal maxillary bone. The Piltdown skull is the joke of paleontologists because of all the circumstances of its finding, and the Neanderthal skull has provoked from competent authorities a dozen or more opinions concerning itself. Here are a few: The skull belonged to a human idiot (Blake, Vogt, Hoelder, Zittel); to an old Celt; to an old Hollander; to an old Frieslander; and last, but not least, to a Mongolian Cossack of the year 1814! It was of these remains that Huxley said: "In no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between men and apes." Dwight of Harvard says, "The Neanderthal man is not a specimen of a race arrested in its upward climb, but rather of a race thrown down from a higher position." Yet as you walk into the Hall of the Age of Man Mr. Osborn with a gesture of finality waves his hand at Case 1 and Case 2 and Case 3, wherein Professor J. H. McGregor "has shown great anatomical as well as artistic skill in the restoration of heads" (Osborn, "Men of the Stone Age," Preface, xi), and at the walls whereon his faithful understudy Charles R. Knight has painted moving scenes of sub-man life and tells you triumphantly to see how all these exhibits "form a progressive series." Of course they do. How could they not? Hasn't the faithful McGregor used a deal of pains and care to build up the properly angled jaw on Mr. Trinil's ape-man and to add a properly sloped and cramped cranium to poor Heidelberg's jaw and to pitch a non-existent face on the Neanderthal skull pan so that it will have a lesser protrusion of chin than its predecessors have? Hasn't the valiant Knight curved each non-existent knee as the evolutionists said it should be curved and sloped each

non-existent femur and thigh as the evolutionists said the femur and thigh should be sloped? Of course they "progress." You schematized and made them progress. But didn't Haeckel cut off a monkey's tail to have a missing link? Think of paying taxes for the upkeep of a building wherein are depicted such phantasmagoria!

Shaft at Conklin

But leaving gross anatomy and delving into more particulars, is there resemblance here? Conklin said in the *Times:* "All the evidences of evolution drawn from morphology, physiology, embryology, paleontology, homology, heredity, environment, &c., speak for the evolution of man as much as for any other organism." First did he read *Science* for Jan. 20, 1922, wherein Bateson's paper may be found in which he absolutely denied before the American Association for the Advancement of Science in Toronto, Dec. 28, 1921, that morphology or genetics taught any such thing? (Osborn's answer in the *Times,* page 2, column 1, to Bateson's paper that "Bateson is living the life of a scientific specialist, out of the main current of biological discovery" is naive.) Secondly, does he know, to select a few, the following differences between man and animals, including the monkey? (1) That the main tasting apparatus in animals and monkeys is on the sides of the tongue and laminated, while in man it is on the top and circumvallated; (2) That the pelvic bones of the animal and monkey are flatter and more elongated, so that it is unnatural for an animal or monkey to walk upright, since the intestines lack support, whereas in man the pelvic bones are shorter and more inclined together at the lower extremities, precisely as necessary for an erect position; (3) That physiology does teach us a vital difference between man and monkey. Monkeys can live on cellulose, digesting it and nourishing themselves thereby. Man cannot live on cellulose. This argues a radical difference in the digestive apparatus of man and monkey; (4) That genetics teach us that the female anthropoid monkey is fertile once during the year, *i.e.,* in the summer, whereas the human female continually produces ova; (5) That the monkey has one set of ribs more than man.

Ranke (*"Der Mensch,"* 2 ed. Vol. I, p. 437) says on comparing the skeletons of man and of the anthropoid ape: "We may place side by side and compare one bone after the other, and we shall find that everywhere the same general form and arrangement prevail. But in particular there is no bone, be it ever so small, nay, not even the smallest particle of bone, in which the general agreement in structure and function would pass over into real identity. By its characteristic form we are able to tell each single bone of man from the respective bone of any anthropoid ape or mammal." And Virchow said: "The differences between man and monkey are so wide that almost any fragment is sufficient to diagnose them." (Report of the Smithsonian Institution, 1889, p. 566.) Not much resemblance there!

Another argument advanced is that of cranial development. This argument states that "The cubical capacity of the skull is an index or norm of intellectual development and mind capacity." What is the scientific worth of this assumption? The scientific worth is (1) zero, or (2) if accepted, proves a boomerang for the evolutionists. (1) Its worth is zero. Why? Because the skull with the highest cubical capacity yet found is that of a savage of New Britain, with 2,010 cubic centimeters, 45 cubic centimeters greater than Bismarck's, 507 cubic centimeters greater than the normal male skull of central Europe, and 715 cubic centimeters greater than the normal female skull of the same territory! (In passing, a note of warning to the ladies! Since the normal female skull capacity is roughly 200 cubic centimeters less than the normal male skull capacity, a woman who holds to the principle of evolution should refrain from advocating sex equality, equal rights, feminine suffrage, &c., for woman is, according to this principle, in an admittedly lower stage of evolution than her superior—man!) (2) It is a boomerang, because the so-called "missing links" had cranial capacities in excess of modern men, as have many savages in comparison with civilized man. Osborn himself gives 1,408 cubic centimeters for Neanderthal and 1,550-1,880 cubic centimeters for Cro-Magnon, whereas women of Bavaria now have about 1,300 cubic centimeters, and English, Irish

and French women have been found with only 1,050-1,090 cubic centimeters.

Supra-Orbital Ridges

Another argument advanced at times is that of the supra-orbital ridges. "Prominence of the ridges over the eyes is an indication of nearness to the apes." Is that so? Then our friends, the evolutionists, including Messrs. Osborn and Conklin, are nearer the apes than the Negroes of South Africa. Why? Well, because, according to real, not imaginary, anthropology, it is an attested fact that the Negroes of South Africa have less of a supra-orbital ridge than the men of the white race. Professor Arthur Keith says ("The Human Body," pp. 177 and ff): "In the typical African Negro the forehead, as a rule, is high and the supra-orbital ridges are distinctly less prominent than in the European. The supra-orbital ridges of the Chinaman are less developed than in the European." Occasionally we hear of tailed men. Of such Ranke says: "In our own day observations have furnished us with an invulnerable argument that no race of men with tails exists on this earth." If any such individuals are found, the so-called "tail" is found to be merely a genuine deformity, viz., a tumor or a reversed coccyx, &c. We read in "System of Practical Surgery," E. von Bergmann, translated by W. T. Bull, Vol. V, p. 19: "There remain to be mentioned certain other tumors which Virchow has called the caudal growths in man. He distinguishes: 1, complete tails, where there is an actual increase in the number of coccygeal vertebrae; 2, imperfect—tails that do not contain bone, but are undoubtedly connected with the vertebral column by rudimentary tissue; 3, tail-like dermal appendices, due to inflammatory processes between the membranes of the ovum and the surface of the embryo." The evolutionists, however, have discreetly dropped this argument, for every man knows that the anthropoid ape has not a tail. We mention it, however, as we hear it offered as a popular objection at times. Even though men did have tails, that would prove nothing, for it would again be just a point of resemblance and so would be in no wise at all a proof of common ancestry.

An argument formerly more in vogue than now, though frequently presented by "the man in the street," is that of rudimentary organs. It has frequently been asserted that so-called rudimentary organs in man are a proof of evolution. The rudimentary organs most featured were the pineal, the pituitary and the thyroid glands and the vermiform appendix. The main reason for calling them rudimentary or vestigial organs was that no adequate reason had or has been found for their presence. But first, is it a sufficiently good reason that because we do not know why they are within us, therefore, they have no present reason for being there? Would it not be just as reasonable for a Hottentot to hold that there was no reason for the electric block system on our railroads, because he saw no reason? Would not sheer common, not to mention scientific, sense urge us to recall Tennyson's fine line, "Our thin minds that creep from thought to thought," and then admit our ignorance? Secondly, as we begin to push back the borders of our ignorance light breaks in upon us. Professor Arthur Keith, in his address as President of the Anthropological Section of the British Association, meeting at Bournemouth (Smithsonian Report for 1919, p. 448), said: "We have hitherto regarded the pineal gland, little bigger than a wheat grain and buried deeply in the brain, as a mere useless vestige of a median or parietal eye, derived from some distant human ancestor in whom that eye was functional, but on the clinical and experimental evidence now rapidly accumulating we must assign to it a place in the machinery which controls the growth of the body." Yet if one had dared a few years back to contradict the "effete side-eye" theory and had urged a purposeful presence of the pineal, one would have been called a medievalist, an obscurantist, hopelessly brainless, &c., &c. Of the thyroid gland, whose removal entails myxoedema, Huxley said: "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless organs."

"Blood Relations"

Argument advanced quite often is that we are "blood relations" to the apes because our blood is similar to theirs.

Friedenthal, who discovered this blood resemblance, himself said that he never meant anything more than a blood resemblance in the chemico-physical sense. Again resemblance! What of it? As Rothschild and Berthelot have both shown that the milk of asses is nearest the milk of human females, we might just as logically claim milk relationship with asses. A final point and we have come to the end of our allotted space. It is the famous law of biogenetics, popularized and lyingly proved by Haeckel. Haeckel took a picture of an embryo turtle, made three reproductions and labeled them "fish," "turtle" and "bird." But despite Haeckel's falsification, is this law true? Not according to real scientists. Carl Vogt said: "It has been laid down as a fundamental law of biogenesis that ontogeny (the development of the individual) and phylogeny (that of the race) must exactly correspond. . . . This law, which I long held as well founded, is absolutely and radically false." Again, Zittel has said: "If paleontology be consulted, it must be recognized that this hypothesis has not been confirmed in any way." Yet Mr. Conklin has the audacity to trot out once more the "fish-like gill slits" of the human embryo! Is he really ignorant that all this nonsense was long, long ago shattered by Oskar Hertwig and other embryologists? Supposing, again, there was a real gill? Resemblance, yes. Atavistic reversion to a fish! Though not universal in occurrence, shall we say that the Siamese twins were a reversion to an atavistic condition wherein men existed tandem style, or that six-fingeredness or six-toedness argue a darling hoary progenitor of like construction, or that cases of phocomelia (*i.e.,* a condition wherein the limbs of a human being are markedly similar to the flappers of a seal) evidence a seal ancestor? The rareness of occurrence would prove the remoteness of the ancestor, would it not?

In the *Times* of March 13 the Rev. H. E. Fosdick writes: "The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution." He is but following "the wild and whirling words" of Osborn, Conklin & Co. (c. f. N. Y. *Times,* March 5, Special Features Section, p. 2, col. 1, p. 14, col. 1, and passim in the works of these and other

gentlemen). Did he or they ever read the words of Professor Fleischman, zoologist, of Erlangen: "Instead of scientists having been able from year to year to produce an increasing abundance of proof for the correctness of the doctrine of descent, the lack of proof and impossibility of procuring evidence is notorious"? Or these of Professor Steinmann: "In the light of recent research, fossil discoveries have frequently appeared less intelligible and more ambiguous than before, and in those cases in which an attempt has been made to bring the descent system into an agreement with the actual facts the incongruity between the two has become obvious"? When these gentlemen, like all true evolutionists, raise their fanfare that no scientist disputes the fact of evolution, one is really puzzled to know whether they are ignorant of the matters wherein they claim to be specialists or are deliberately asserting what they know to be false. The dilemma seems complete.

Osborn Again Under Attack

The apogee of illogicality was reached by Mr. Osborn when he said in the *Times* (p. 2, col. 5): "It would not be true to say that evolution of man rests upon evidence as complete as that of the horse." That is pre-eminently true, and therefore Mr. Osborn saws off the very limb on which he is seated. The horse-evolution at best, according to many specialists, "is scarcely more than a very moderately supported hypothesis." Of the horse's ancestors (*and few agree on them*), (1) the proved ones are all real horses; (2) many have never been seen but are postulated, and (3) the non-horse ancestors really existent in the past have not been proved to be related to the horse at all. Yet man's evolution is less authenticated than the horse's. Then, why assert man's evolution as an indisputable fact? For the sake of his own cause Osborn should have omitted that sentence. He deceives none but the ignorant.

To resume and to conclude: Man knows no non-man ancestor, and it is high time that all this twaddle about "cave-man stuff," "atavistic reversions," "animal heritage," &c., &c., should stop. To teach the evolution of man as a fact or as a scientific hypothesis is as rank nonsense as

it is to teach two and two make five. The great biologist, Eric Wasmann, S.J., said: "It is . . . a criminal sporting with the truth, out of remains so incomplete and admitting so many explanations . . . to construct an 'evident proof' for the animal descent of man, and all this with the purpose of deceiving a wider public." No wonder Kentucky has become excited. The present writer, of course, holds it would be unquestionably imprudent for Kentucky or any other State to make an anti-evolution law, for he has ever before his mind the saying he once found attributed to Ruskin: "Darwinism has a mortal fascination for all vainly curious and idly speculative persons, and has collected in its train every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphorescent nothingness across the steadfast stars."

Books on Evolution

Wasmann, S.J., "Modern Biology and the Theory of Evolution" (last part of book).

Muckermann, S.J., "The Attitude of Catholics Towards Darwinism."

McCann, Alfred W., "God—or Gorilla."

"The Catholic Encyclopedia," Articles on "Evolution," "Adam."

Sir Bertram Windle, "Church and Science," "Science and Morals," "What Is Life?" "Vitalism and Scholasticism."

Gerard, S.J., "The Old Riddle and the Newest Answer."

International Catholic Truth Society (407 Bergen Street, Brooklyn), "Church and Science," Series I and II.

Husslein, S.J., "Evolution and Social Progress."

The first two books are out of print, but may be secured from a public library.

Darwinism—True and False

Sir Bertram Windle, F.R.S., LL.D., Sc.D.

From the N. C. W. C. Editorial Sheet

WHEN Charles the Second, that royal wag, founded the Royal Society, he asked the learned men who constituted it to tell him why the addition of a dead fish to water caused no increase in weight whilst the addition of a live one did. After they had pondered over this matter for a long time and come to no conclusion and admitted that fact, the King, "who never said a foolish thing," asked, "Had you not better see whether things are as I said?" Of course, the whole thing was a hoax and there is no such difference as the King suggested.

I have often thought of this tale when reading the various comments on Darwinism which have appeared in the columns of the daily press and from which I seem to gather that the subject in question has just been discovered by a large section of the public and that, just when, as a very distinguished American man of science, the late Professor Dwight, said in 1911, "Darwinism is fast losing caste among men of science." It may be worth while to consider this matter briefly and first of all to indicate the undoubted fact that what many people suppose to be Darwinism is not that, whatever it is.

The French Academy, when drawing up its Dictionary, is said to have consulted Cuvier as to the definition of a crab as "a red fish which walks backwards." His reply was that the definition was admirable but for the fact that the crab was not a fish; was not red in color; and did not walk backward. The statement, for example, that Darwinism said that man's great, great and-so-on-grandfather was a monkey is about as accurate as the definition above.

Real and False "Darwinism"

Darwin's work must be divided if one is to form an estimate of it. First of all there are purely scientific papers for specialists which are of great importance but quite unintelligible to ordinary readers, and out of our inquiry here. Secondly, there are delightful and fascinat-

ing volumes of investigations like the "Voyage of the Beagle" and the books on earthworms, coral islands and the fertilization of flowers. There is little or no controversy as to these, which are generally unread by, and probably unknown to, the vast majority of the people who prate most volubly about Darwinism. I am often tempted to wonder whether they have ever read the works of the third class otherwise than in the extracts given in the innumerable little (and often misleading) books which are constantly appearing on the subject. These books of the third class like the "Origin" and the "Descent of Man," besides admirable collections of facts, do contain much philosophical matter which has been in the past the subject of a good deal of controversy.

Facts and philosophy. Let us hear what a very distinguished man of science, a biologist, too, said about them from the presidential chair of the British Association for the Advancement of Science in the year of the outbreak of the war:

"We go to Darwin for his incomparable collection of facts. We would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophical authority. We read his scheme of evolution as we would those of Lucretius or Lamarck, delighting in their simplicity and courage."

Almost contemptuous—certainly condescending praise. The author of the remark has not altered his opinion in the years which have gone by, for he is the same Professor Bateson whose utterances at the recent meeting of the American Association in Toronto have been so widely quoted over North America. One more quotation from a very distinguished biologist and philosopher—a very rare combination—Professor Driesch. Darwinism, he says, "explained how, by throwing stones, one could build houses of a typical style," in other words, that "it claimed to show how something purposively constructed could arise by absolute chance"—efforts which he obviously regards as ridiculous. Lastly, let us consider a quotation from the *Literary Supplement* of the London *Times* in 1905 which, after describing the various parties in the desperate struggle over Darwinism, ends by saying that

all of them claim to represent science, "the one and only vice-gerent of truth," but that while they have all united in denouncing theologians for their conflicts, "it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own. For the plain truth is that, though some agree in this or that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own showing, save a few fragments strewn about the arena."

Confusion Among the Biologists

Perhaps a prejudiced person! Perhaps, though I do not think so, for every word he says can be substantiated. But here is Professor Kellog, a distinguished American and with no other prejudice than one against the Catholic Church, who wrote—about the same time—that "Biology today teems with mutually incongruous opinions—all of which are conceivably incorrect." No wonder that he should add "Among biologists confusion reigns."

The remarks which one often reads about the undoubtedness of evolution and other kindred topics would seem to carry the matter a little too far.

But about Darwinism—the true variety formulated by Darwin; what of that? What exactly is it? Not the theory that one kind of species may originate from another and so on backwards until we come to a few or perhaps even only one living form. That is a much older theory than Darwin, for it was discussed by the Greeks and by the early Fathers of the Church from St. Augustine down to St. Thomas Aquinas and since those days to the present by many eminent Catholics like Suarez, Father Wasmann, S.J., and last of all (in 1921) M. de Dorlodot, a professor at Louvain. None of them has felt that as a method of creation it would offend against Catholic teaching, but none of them has taught, as so many misleading books teach, that the theory is an established fact. It would explain many things, and it may be the explanation. But then again it may not. Twenty plausible explanations of a group of facts may be all wrong and, at the best, nineteen of them must be.

Uncle Remus gave a plausible explanation to his little boy friend of the short tail of the rabbit. It pleased the little boy, but it was quite wrong. Darwin put forward a theory to account for the working out of evolution and he called it "natural selection." For a long time it was lauded to the skies as the one possible explanation. Then other facts came to knowledge. The discoveries of Abbot Mendel, which have changed the mind of Professor Bateson as to Darwin's philosophy, came before the scientific world long after the death of their author. A distinguished American biologist has said that these discoveries have given the deathblow to the theory of natural selection. Others would scarcely go so far. I must confess that it seems difficult to me to understand where there is much room for natural selection under the more rigid interpretations of the Mendelian discoveries. Here again it is likely that there will be a reaction, as has happened so often before, and that a more moderate view may prevail. But this is certain, that Darwin's pivot-doctrine has been badly shaken and few today would assign to it more than a very moderate role in evolution. A sieve is what Driesch calls it. That sums up the position very well.

Research Admirable, Theories Weak

As to Darwin's other theories, such as pangenesis and sexual selection, impossible even to outline here, it may safely be said that they are either completely disbelieved or, at most, very doubtfully and halfheartedly held by men of science. It seems then that there is much truth in the statement which I quoted above that Darwin's works are a great storehouse of facts about animals and plants and as such will forever be held in honor, but that as to his philosophy, his theories, his guesses, if you like, they no longer hold the position which they once did. As to the wilder of his disciples—the authors of the "Darwinism," much of which was not the gospel according to Darwin at all—it is impossible to speak here for lack of space. If the views quoted from various sources are even approximately correct, it would seem that much of their writings are mere beating of the air.

Belloc on the Middle Ages

Speaking in Glasgow under the auspices of the Catholic Truth Society, and dealing with that period in history popularly known as the "Middle Ages," Hilaire Belloc, the well-known English author and lecturer, said that no appreciation of any historical European phenomenon was possible until we grasped the central fact that the line of cleavage in all modern treatment of history (as in every other art and science) lies between those who are with the Catholic Church and those who are against it. This distinction was only partly conscious on either side; it was often quite unrecognized on the anti-Catholic side in Protestant countries; but it was none the less the real distinction. It grouped the views of men far more than race, nationality, language or climate, or diversity of occupation and economic conditions. The Middle Ages were that period during which our common stock—our corporate tradition and blood—Europe—was most free to realize itself; they were also that period in which the union of civilization and Catholicism was most complete. The practical value to us today, therefore, of knowing the Middle Ages was that in them we could watch our race working in unity and consonantly to its own nature, at peace with itself. But, because that unity was Catholic, all description of it from the anti-Catholic standpoint was imperfect and warped. We examined the Middle Ages—not to return to them; that was impossible; nor to take their evils as necessary to our race; for every time had its evils, and none was necessary—but to see how we went on when we were most ourselves and thereby to rediscover our own nature and act in conformity with it. We could not, for example, restore the medieval gild, because the economic unit is now more complex; but we could recover the essential principle of the gild; and be certain that it suited us better than capitalism, with its tendency to slavery or Socialism, which was not of the real world. The story of Europe was based on a noble foundation—that of classical pagan antiquity. On that foundation followed four great periods; the conversion of the Roman Empire, the Dark Ages, the Middle Ages, and the Modern Period. All his-

tory must have a framework, and though it is continuous must, for purposes of rational examination, be divided by exact critical dates. For this purpose a convenient and sufficient date separating the conversion of the Roman Empire from the Dark Ages was the date 500 A.D. That date inaugurated roughly the Dark Ages. The characteristic of the Dark Ages was that Christendom was fighting for its life. In that struggle against the barbarians of the North and East and Southern Islam our arts had declined, our life had become over-simple; there had been little variety of habit or of thought, little conflict of doctrine within. All energy had gone in saving our civilization, which had only just escaped after five centuries of struggle.

The Middle Ages proper were the fruit arising from the victory. They might be taken as beginning about 1030; they ended with the break-up of our unity in 1517. The origins of this revival of civilization lay in the Norman adventure and organization; the reform of the Church by St. Gregory VII; and the first crusades. The revival was the separate and combined effect of these three causes. The spiritual mark of the period was the maintenance of unity after severe struggle against internal strains; and a point specially to be noted was the conjuring of the vast Albigensian peril. The social or political mark was the extension of freedom within that unity—freedom of the family, of the corporation, and even of the individual, the emancipation of the slave in the manor or villa, and his progress towards becoming a peasant. Then there was the gild, and the great complex of free consultative bodies in the Church, the towns, and the trades. All was upward from below. The productions of the Middle Ages were the vernacular literatures, the universities, and the representative institution. The external expression was the change in architecture. The lecturer explained the building of the social structure; on the lay side, the towns and manors, the bonds of tenure and of allegiance, and the quadruple factors of the commonalty; the rural population, only in part free; the people of the towns, who were mainly free; the nobility; and the sovereign, sometimes a person, sometimes a council. On the clerical side there were two factors; the Hierarchy, culminating in the Pope (especially as

Patriarch of the West); and the great Religious Orders. The Middle Ages failed because the unity was broken deliberately in the early sixteenth century. The predisposing conditions of that disaster were the Black Death, the Great Schism, and the growth of separate national units, largely through the vernacular tongues. But none of these causes produced any inevitable breakdown, nor all together. That breakdown was an act of the will; a rebellion. And the main active force in the rebellion—that which really determined it—was the avarice of the rich. The Reformation succeeded where the people were crushed; it failed where the people managed to fight sufficiently well.

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The Catholic Mind

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THE CATHOLIC MIND
Vol. XX, No. 8, April 22, 1922

Mission Work Among Colored Catholics

THOMAS F. MEEHAN

ONE of the great problems for the Church in the United States is that of missionary progress among the colored people, and it is of interest to observe how it is being solved. Mindful of their high office the Bishops of America have bent their efforts toward the evangelization of the Negro and have zealously promoted this work.

The report of the mission work done among Catholic Negroes, issued in January, 1922, by the Commission of the hierarchy of which Cardinal Dougherty with Archbishops Hayes and Curley are the distributing committee. gives these interesting details concerning the work of the missions for colored Catholics.

According to the latest census there are in continental United States 10,463,131 Negroes. Of these 9,912,311 live in the District of Columbia, and the so-called Southern border States. Six hundred thousand one hundred eighty-three dwell in the States of New York, New Jersey and Pennsylvania. The total rural population is 6,-903,658, and of the whole Negro population, 4,602,508 claim some kind of church membership. Of late years Negro migration to the North has been noticeably heavy. Catholic missions, particularly in Alabama, Louisiana and Mississippi, have suffered losses due to migrations. The number of colored Catholics falls short of 250,000. The majority live in the South.

Catholic mission work among the Negroes is now extended in thirty-six dioceses. In some dioceses only one parish, or a mission, or a school, or a social center exists. In places the colored mission or the school is but an adjunct to a parish for white people. These details of the work on hand are supplied by the Rt. Rev. Mgr. John E. Burke, Director General of the Catholic Board for Mission Work Among Colored People (January, 1922):

Total number of Negroes in the U. S. (1920 census)	10,389,328
Catholic Negroes in the U. S. (about)	250,000
Churches with resident pastors and schools	87
Total number of churches	132
Negro children in parochial schools (about)	21,000
Catholic Negro schools in the U. S.	133
Catholic Negro academies	5
Catholic Negro industrial schools	3
Catholic Negro orphan asylums	11
High schools (attached to parochial schools)	7
Colleges for training young Negro men for the priesthood	2
Number of priests whose lives are devoted exclusively to Negro work	175
Priests who are giving partial time to Negro work (about)	50
Sisterhoods represented in Negro work	20
Number of Sisters working exclusively in Negro work (about)	700
Schools receiving aid from the Catholic Board for mission work among the colored people	66
Total number of Negro priests	4
Total number of Negro Sisters	
Oblates of Providence, Baltimore, Md., established 1829	160
Sisters of the Holy Family, New Orleans, La., established 1842	151
Handmaids of the Most Pure Heart of Mary, Savannah, Ga., established 1912 12	323
Negro graduates from Catholic colleges	5
Negro Catholic colleges in the United States	0
Priests (16) receiving monthly allowances from the Catholic Board for mission work among the colored people	$240.00
Sisters (183) receiving salary from the Catholic Board for mission work among the colored people, total sent monthly	$4,565.00

The Workers on the Missions

With few exceptions, the schools and the institutions are supervised by the members of twenty-two Sisterhoods. One white community, the Sisters of the Blessed Sacrament, is devoted exclusively to the Indian and the Negro missions. Six colored men have been raised to the priesthood, four of whom are living. Two are Josephites, one is a Holy Ghost Father, one belongs to the diocese of St. Paul. Recently a preparatory college for the education of colored boys for the priesthood was opened by the

Society of the Divine Word. The same Fathers expect to build a seminary at Bay St. Louis.

Some secular priests work among the colored people in the dioceses of affiliation. The bulk of the work is borne by priests of religious Orders or Congregations. Among these are the Capuchins, the Franciscans, the Irish African Missions, the Jesuits, the Passionists, the Vincentians, the Fathers of the Divine Word, the Holy Ghost Fathers, the Society of the African Missions of Georgia, and the Society of St. Joseph of the Sacred Heart. The last named is the only organization exclusively engaged on the general missions of the Church among the colored people.

There are, too, a number of women in the field.

The Oblate Sisters of Divine Providence, a Congregation to care for colored girls, was founded in Baltimore, July 2, 1829, under the auspices of the Sulpician priests, by four colored women—Elizabeth Lange, Rosa Boegues, Magdalen Balas, and Teresa Duchemin. They have missions in Washington, D. C.; St. Louis, Mo.; Leavenworth, Kan.; Cuba, and in Old Providence and Cantania, islands off the coast of Central America.

Another Congregation, the Sisters of the Holy Family, was founded in New Orleans, November 21, 1842, under the direction of Father Rousselon, V.G., by Harriet Delisle, Juliette Gaudin, Josephine Charles, and Mlle. Alicot, "free women of color," who gave to the work their private fortunes, which were considerable. Besides schools they have homes for aged and infirm men and women and an orphan asylum, their foundations being located at Opelousas, Donaldsonville, and Baton Rouge. The mother house in New Orleans occupies the site of the old Orleans Theatre, which, before the Civil War, was the scene of the famous "quadroon balls."

A collection is taken up by order of the hierarchy every year throughout the United States for the benefit of the Negro and Indian missions and the proceeds are distributed by the distributing committee, the Archbishops of Philadelphia, Baltimore and New York in response to the application of the Missionaries. In their annual appeal (1922) for this fund these prelates say:

"The responsibility of answering the appeal of these Missionaries is indeed a very grave one and it rests upon every Catholic in America. If we have any Rockefellers in the Catholic Church in these United States they are not establishing munificent foundations for this Apostolic work. We are not ashamed to admit, rather we are proud to boast, that the membership of the Catholic Church here as in other lands is composed very largely of the working classes. They have ever formed according to the wishes of the Divine Founder the bulwark of the Kingdom of God on earth."

Some Historical Data

Catholic solicitude for the spiritual welfare of the Negro in this country is by no means of recent growth. The Republic of Liberia, on the west coast of Africa, originated in a scheme of the American Colonization Society to found in Africa a place to which free Negroes and persons of African descent might return from the United States. The venerable Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence, was at one time president of this Colonization Society, which sent out its first colony to Africa on February 6, 1820. A number of Catholics from Maryland and the adjoining States were among these pioneer settlers. At the request of the Congregation of Propaganda, and in answer to reports received at Rome, the second Plenary Council of Baltimore undertook to provide for their spiritual needs. The Rev. John Kelly of New York (brother of Eugene Kelly, the banker), and the Rev. Edward Barron of Philadelphia volunteered for this mission and sailed from Baltimore for Africa on December 21, 1841. A year later Father Barron, finding the work of the mission greater than was expected, came back for more help, was consecrated a titular bishop in Rome and made Vicar-Apostolic of the two Guineas. With Father Kelly he remained in Africa two years, and then, wasted by fever, they were forced to return to the United States. Father Barron died of yellow fever while ministering to the sick during an epidemic at Savannah, Ga., September 12, 1854. Father Kelly, after a long pastorate, died at St. Peter's, Jersey

City, N. J., April 28, 1866. The mission they founded in Africa still continues. The Fathers of the Holy Ghost took it up when Father Kelly and Bishop Barron were forced to leave, and since 1906 it has been under the care of the priests of the African Missions, whose headquarters are at Lyons, France.

New York now has the most important urban colored colony, and, in addition to being the headquarters of Mgr. Burke's Mission Board, has the distinction of having witnessed in the first half of the eighteenth century, the virtue of a very holy Negro.

It can not be definitely stated when the first Catholic Negro located in New York, but it was probably at a very early date, after the Dutch settlement began.

In 1674 William Corvan, a mulatto freeman of Martinique, who was kidnapped and taken to Boston, where he hired himself for seven years as a servant to one Thomas Thatcher, was claimed by Thatcher as his slave and carried to New York. Corvan appealed to the New York courts, and Thatcher was ordered to prove his claim, otherwise "said mulatto shall be declared free."

In 1712 there were 4,848 white residents in New York and 970 Negroes. The year before a slave market had been located by a municipal ordinance providing "that slaves for hire stand in rank at the foot of Wall Street." Here the Negroes captured in the prize-ships were sold as slaves with others. Among the victims also were Catholic Indians from the Spanish colonies—"by reason of their color, which is swarthy," says the old records. A petition in behalf of some of these Indians to Governor Hunter received as his answer: "I secretly pitied their condition, but having no other evidence of what they asserted than their own words, I had it not in my power to relieve them."

This advertisement can be read in the files of the old New York *Gazette*: "Ran away the 18th of August, 1733, from Jacobus Van Cortlandt, of the City of New York, a Negro man slave named Andrew Saxton—the shirts he had with him and on his back are marked with a cross on the left breast. He professeth himself to be a Roman Catholic; speaks very good English."

A petition was presented to Governor Clinton, on June

6, 1745, by Fernando Bernard, Fernando Bernal, and Antonio Aguilar, Spanish Negroes, on behalf of themselves and five other prisoners brought into port by a privateer, protesting against being sold as slaves, as they were free Spanish subjects. In spite of this they were sold and held as slaves until July of the following year, when a Spanish vessel came into New York Bay with sixty-nine English prisoners, sent by the Governor of Havana to be exchanged for these men and others captured by the marauding privateers.

In 1752 Governor Melchor De Navarette of St. Augustine, Fla., sent to Governor Clinton a list of forty-five Spanish Negroes and mulatto prisoners of war held as slaves in New York, and asked that they be set free. In answer to this, Judge Morris of the Court of Vice-Admiralty issued a summons to all who held these Spanish Negroes in slavery to produce them in court on May 28, 1752, but only four appeared. The proceedings of the court were treated with contempt by the slave-dealers and the privateers.

Between the year 1701 and 1726 it is estimated that 1573 slaves were brought into New York from the West Indies By 1740 the city's population had increased to about 12,000 of which number 2,000 were Negro slaves. In May of this year a Spanish prize-ship was among the arrivals at the port, and of her crew five Negroes, Antonio de St. Benedito, Pablo Ventura Angel, Antonio de la Cruz, Juan de la Sylva, and Augustine Guiterez, although claiming to be free Spanish subjects, were sold into slavery by order of the Court of Admiralty.

A Negro Confessor of the Faith

A few months after this (April and March, 1741), the city went crazy over an alleged "popish plot" to burn the whole place and slaughter the people during a Negro uprising. Before the mania subsided and the community was restored to its normal conditions, four white men were hanged, eleven Negroes were burned at the stake and fifty transported. Included in this tragic sacrifice to an almost unaccountable public hysteria, were the five Spanish Negroes above mentioned. Although Peter De

Lancey, Abraham Peltreau, and other prominent citizens testified to their good character, a jury found them guilty of participating in the alleged plot. Sylva was condemned to be hanged and the others to be transported to the West Indies. In the history of this "Negro plot" compiled by Judge Horsmanden, who presided at the trials of the alleged conspirators, he thus records the fate of this Catholic Negro: "Juan de Sylva, the Spanish Negro condemned for conspiracy, was this day (August 15) executed according to sentence; he was neatly dressed in a white shirt, jacket, drawers, and stockings, behaved decently, prayed in Spanish, kissed a crucifix, insisting on his innocence to the last."—*The New York Conspiracy; or a History of the Negro Plot.* New York, 1744.

In the preface of the second edition of this Horsmanden history, it is stated of public sentiment at the time: "A holy hatred of the Roman Catholic was inculcated by Church and State."

Other testimony of the early presence of Catholic Negroes in New York is to be had from the baptismal records of old St. Peter's, Barclay street, the first Catholic Church built in the city. Among the names registered on the opening pages of this list, those of a number of Catholic Negroes are to be found and the social prominence of many of the sponsors tells how carefully the Catholics of that time looked after the spiritual welfare of their households.

These are some of the entries in the list of baptisms:

Thomas Benisson (slave of Joseph Benisson), born May 2, 1784; baptized January 14, 1788. Sponsors, Louis Abraham Walsh and Barbara Feinea.

Margaret Butler (slave) born April 15, 1779—the first convert recorded in St. Peter's list. Her sponsor was her mistress, Mrs. Margaret Cunningham.

John Cashel, born September 2, 1789. His sponsor was Andrew Morris, one of the founders of St. Peter's and for years among the city's prominent Catholic merchants.

Francis Caesar (slave), three years old, baptized October 27, 1793; sponsors, Francis Christopher Mantel, Count Talari, and Mary Desiderata Monguey, wife of German Peter Sumart de Grosser.

John (slave), born April 27, 1794. Sponsors, John Recholier and Joanna Miene Cheveault.

Mary Antonia (free), born July 6, 1794, of James and Rosalia Antonia. Sponsors, Ambrose and Mary Shavin.

John Louis (slave), born March 2, 1795, of Telemachus and Mary Nativity.

After the revolution of August, 1791, broke out in Haiti and San Domingo, a number of the planters who had estates in those islands fled to New York with their families, bringing also some of their slaves. The most notable of these was Pierre Toussaint, the son of a slave, born in 1766 in St. Mark's parish, San Domingo. He was the slave and confidential servant of a planter named John Berard. Mr. Berard, when his wife was settled in New York, left her there with Toussaint, while he returned to the West Indies to save what he could out of the wreck of his property. He died, however, on the voyage, and his widow found herself in her new home without any resources.

Toussaint immediately devoted himself to her maintenance. He was an expert ladies' hair dresser and soon became the fashionable artist of the town, earning a considerable amount, which he expended on his mistress, who on her death-bed, in 1810, emancipated him. In addition to providing for the wants of Mrs. Berard, he found time to do a great deal of charitable work, helping the poor with his savings and ministering to the sick. During a yellow fever epidemic his work was heroic. When he became free his prosperity increased and his thrift accumulated a modest competence, the income of which went to the poor, for churches, to orphan asylums, or whatever fostered the progress of religion. He lived to the age of eighty-seven, dying on June 30, 1853. It is stated that for sixty years he never failed to hear Mass every morning. A non-Catholic lady who attended his funeral at St. Peter's thus described what she saw there in a letter to a friend:

"I went to town on Saturday to attend Toussaint's funeral. High Mass, incense, candles, rich robes, sad and solemn music were there. The Church gave all it could

give to prince or noble. The priest, his friend Mr. Quin, made a most interesting address. He did not allude to his color, and scarcely to his station; it seemed as if his virtues as a man and a Christian had absorbed all other thoughts. A stranger would not have suspected that a black man of his humble calling lay in the midst of us. He said no relative was left to mourn for him, yet many present would feel that they had lost one who always had wise counsel for the rich, words of encouragement for the poor, and all would be grateful for having known him.

"The aid he had given to the late Bishop Fenwick of Boston, to Father Power of our city, to all the Catholic institutions, was dwelt upon at large. How much I have learned of his charitable deeds which I have never known before! Mr. Quin said: 'There were left few among the clergy superior to him in devotion and zeal for the Church and for the glory of God; among laymen none!"

Toussaint's life was written by another Protestant lady, Mrs. H. F. Leo, "Memoir of Pierre Toussaint. Born a Slave in St. Domingo." (Boston: Crosby & Nichols, 1854.) She called him God's image carved in ebony.

Workers in the North

During the anti-slavery agitation of the Civil War era the colored people had stanch advocates in New York in Dr. Orestes A. Brownson, the famous philosopher and publicist; the Rev. Dr. J. W. Cummings, rector of St. Stephen's Church; the Rev. Thomas Farrell, rector of St. Joseph's, Sixth Avenue and Washington Place, and the Rev. Dr. Edward McGlynn and Rev. Dr. Richard Lalor Burtsell, the last two then young priests. Many colored people lived in the vicinity of St. Joseph's, and Father Farrell was regarded as the special and very enthusiastic champion of the race. He died as pastor of St. Joseph's in 1880, and by his will left $5,000 in Alabama State bonds to found a church for the colored Catholics of New York. The Rev. Dr. Burtsell in accordance with Father Farrell's desire purchased the old Universalist Church in Bleecker street, and after the necessary alterations were made it was dedicated under the patronage of St. Benedict

the Moor, on November 18, 1883, as New York's first church for colored Catholics. The Rev. John E. Burke was made the first pastor of the new congregation. He has, therefore, spent nearly forty years in exclusive work for the colored people. Here the congregation worshiped until May 1, 1898, when a German Protestant Church was purchased and St. Benedict's was moved to its present location in West Fifty-third street, the colored colony that centered about the Minetta Lane and Thompson street districts having pushed uptown with the changes of the neighborhood. The old church was sold to an Italian congregation, and is now the Church of Our Lady of Pompeii. In 1886 Father Burke established St. Benedict's Home in MacDougal street, which in 1890 was moved to the spacious grounds at Rye, where colored boys and girls are cared for under the direction of the Sisters of St. Francis. He continued as pastor of St. Benedict's until 1907, when he was appointed Director-General of the Catholic Board for Mission Work Among the Colored People, then established by the hierarchy of the United States. The Rev. Thomas M. O'Keefe succeeded him in charge of St. Benedict's, which continues to be a finely organized Church, with a number of flourishing sodalities and social organizations to promote the spiritual and temporal welfare of its men, women, and young people. It is the missionary headquarters for the colored Catholics of the city.

In 1912 the late Cardinal Farley made St. Mark's Church, West One Hundred and Thirty-eighth street, a headquarters for work among the colored population in that section of Harlem, which now has a colored population of 200,000, only 3,500 being Catholics. The Holy Ghost Fathers were invited to take charge and did so in September. Mother Katherine Drexel's Sisters of the Blessed Sacrament from Cornwells, Pa., came with them and established a school in which there are now 500 children taught by ten Sisters and two lay assistants.

A third New York church, under the patronage of St. Peter Claver, and of which the Rev. B. J. Quinn is pastor, was dedicated at Ormond Place and Jefferson Avenue, Brooklyn, on April 28, 1922.

In 1886 the mission of the Bahama Islands, which had previously been attended from the diocese of Charleston, S. C., was transferred by the Holy See to the jurisdiction of New York. The late Right Rev. Monsignor C. G. O'Keeffe and the late Rev. D. P. O'Flynn, were the first New York pastors there, being succeeded by the Benedictine Fathers, who now attend the mission. In 1889 the Sisters of Charity of Mount St. Vincent, under the late Sister M. Dolores Van Rensselaer, took charge of the schools of the mission on the island and still devote their energies to that purpose.

The Most Rev. Patrick J. Hayes, Archbishop of New York, on his return from his first pastoral visit to the islands in May, 1922, said:

"By more than anything else was I impressed with the unique place these priests and Sisters fill in these islands.

"The priests and Sisters in the Bahamas not only are unceasing in their religious work among the people, but they have come to occupy a distinct place in the social and economic life of the islands. Among all the natives, regardless of religious beliefs, they seem to be looked upon as arbiters in many things, and their efforts in behalf of the social betterment of the people, whom they are teaching to make a better use of their time and to raise their standard of living, is admirable.

"Four of the islands, New Providence, Watling, Harbor and Andros, have missions in charge of the Benedictines. The Sisters of Mount St. Vincent are on New Providence and Harbor Islands. The superior is the Very Rev. Chrysostom Schreiner, O. S. B., who has been there thirty-one years. The story of how Father Chrysostom came to be there is a very touching one. He was washed into the sea in a shipwreck off one of the islands, and was thrown by the breakers on a coral reef. There he remained all night, and when daybreak came and he realized that his life had been saved he made a vow to spend his life there as a missionary. He is regarded with great veneration by the people of all creeds.

"While I was there I founded a new mission at Harbor Island, where I left three brave women who have severed

all their home ties to do the work of God among these strange people. The islands extend in a line 780 miles long, with a total area of 4,000 square miles. The population is about 60,000, of whom 3,000 are Catholics. Harbor Island has 2,000 of these. A great percentage of the population is made up of Negroes.

"On the Island of New Providence there are 15,000 persons, of whom 10,000 are Negroes There are about 1,000 Catholics, many of whom are Negroes. On Harbor Island there are about 6,000 persons, and while I was there I gave the Sacrament of Confirmation to the only two Catholics among them, both converts."

Thus the work goes on, in a thousand and one directions, the Negroes taking courage from many consoling incidents not the least of which is the fact that a Negro born in territory now belonging to the United States was the first native American Bishop. He was Francisco Xavier de Luna Victoria, Bishop of Panama, of which see he took possession on August 15, 1751. He was the son of a freed Negro slave who toiled as a charcoal burner to educate his son for the sacred ministry. Panama in those days was a city of importance, and Bishop Victoria, who was a wise and zealous prelate, lavishly adorned its cathedral church at his own expense. He was transferred to the See of Trujillo, Peru, in 1759. There has been no other Negro Bishop in America since.

Negro Higher Education

William M. Markoe, S.J.

THE Negro is becoming educated. He has had, and still has, a hard road to travel, but, nevertheless, he is ascending the heights of knowledge with a determination and steadfastness of purpose which cannot be denied. Facts speak louder than mere words. In 1921, 461 Negroes received the degree of Bachelor of Arts and Sciences, 11 that of Master of Arts, and 3 the much prized Doctorate in Philosophy. Other degrees higher than that of Bachelor were conferred upon 14 colored graduates. At least 90 young Doctors of Medicine were graduated, 76 dentists, 33 pharmacists, 31 lawyers, and 47 ministers. Approximately 1,500 colored students successfully terminated their high school courses, while last September many thousands of colored boys and girls entered the freshman class to begin the slow climb to college and a degree. In them we may behold the future leaders of the race, the molders of Negro opinion, the shapers of Afro-American destinies.

Today the Negro appreciates the value of an education. His ambition to attain one, if possible, for himself, if not, for his children, is wonderful. His enthusiasm to learn impels him to work, to save, to study, and, especially, to make great sacrifices. I met a porter who vowed that he would never allow his five boys to be taken from school. He was hardly able to buy them enough food, but he considered it more important to purchase them a sufficient supply of books. This man was himself studying Latin without a teacher, and by means of a correspondence course had become quite an adept at juggling logarithms and the trigonometric functions. He studied when at home. He studied when he probably should have been at work. But no matter how or when, he was learning; learning something or other as best he knew how. Most important of all he was setting an example to his children and obtaining for them what he had not been so fortunate as to procure for himself. He is typical of the new Negro, the American Negro of today; and indicative of the race

of tomorrow. His children will succeed Booker T. Washington and perhaps become greater leaders.

Future Leaders of the Race

But where are these future leaders being fashioned and formed? Who are they that have taken upon themselves the important duty, the terrible responsibility of laying a solid foundation of culture and virtue in the minds and hearts of America's future colored thinkers, organizers, and captains? In the field of higher education for colored youth there may be said to be three great general agencies interested and engaged in the work. They are the State, the sects, and private philanthropy. The Catholic Church, in spite of its name and its Divine commission to "teach all nations," is doing virtually nothing. She not only has no separate schools of higher education for her own colored children or for those other wandering sheep whom she must also bring in, and who would gladly come if the bread of life were broken for them in the classroom, but her educators, except in what are rather isolated cases, find it expedient to deny the young colored man and woman admission to Catholic schools already existing for whites. Thus we neither invite them nor permit them to approach the fountain of knowledge with ourselves, nor do we supply separate well-springs of learning for their own use.

Non-Catholic agencies do both, and accordingly have a monopoly on Negro higher education. They find the one quite expedient in the North, the other workable in the South. At the risk of tiring my readers I shall give a list of "white" northern institutions which graduated colored students last year. They are Harvard University, Radcliffe College, Columbia University, Smith College, University of Illinois, Clark University, University of Wisconsin, Northwestern University, University of Kansas, University of Pennsylvania, Ohio State University, Indiana University, University of Chicago, Amherst College, Williams College, Dartmouth College, Oberlin College, Colby College, Brown University, Bates College, Massachusetts Institute of Technology, Carnegie Institute of Technology, New York University, Syracuse

University, Hunter College, College of the City of New York, University of Washington, Ohio Wesleyan University, Pennsylvania State College, Ohio University, Tufts College, University of Cincinnati, Kansas State Agricultural College, Boston University, Tabor College, Union College, Agricultural College of Utah, Municipal University, Monrovian College, Michigan Agricultural College, Kalamazoo College, Rhode Island State College, and Wittenberg College. Many other "white" northern institutions had colored students in attendance who, however, did not happen to be in graduating classes. I know of no young colored man or woman who graduated from a "white" Catholic college, university, or convent last year.

Colleges Open to Colored Students

Where it is impossible to admit colored students to "white" schools, there, and there only, we find the enterprising non-Catholic agencies, nothing daunted, erecting an ever increasing number of separate schools for Negroes. The Jeanes, Phelps-Stokes, Slater, and Rosenwald funds are busily co-operating with States and counties in behalf of Negro education. The Baptists have no fewer than 56 schools, the Presbyterians 30, Congregationalists 23, Methodist Episcopal 16, African Methodist Episcopal 16, African Methodist Episcopal Zion 7, Episcopal 6, Friends 5, Colored Methodist Episcopal 4, United Presbyterian 4, Christian 4, and the Adventists 1. The Catholic Church, with the possible exception of several normal schools for colored girls, has one such institution. It is Xavier University at New Orleans, conducted by the Sis- of the Blessed Sacrament. We are speeding along neck-and-neck with the Adventists. Other denominations are straining all their resources to equip and expand their schools for Negroes while we have hardly even initiated any such schools for the higher education of colored youth.

How this is compatible with the strong appeal recently issued in behalf of the Negro and Indian by Cardinal Dougherty, Archbishop Curley of Baltimore, and Archbishop Hayes of New York, is rather difficult to comprehend. The appeal in part says:

"Supreme amongst the larger works of the Church in this land is the enterprise of giving to the souls of the less favored races equal opportunity in the one thing above all others where it would be criminal to draw the faintiest line of distinction. Clearly this is the opportunity to learn the essentials of what is necessary for us to believe and to do in order to attain to salvation."

In our day and country really "to learn the essentials of what is necessary for us to believe and to do in order to attain salvation" requires a Catholic education. Catholic parents, accordingly, are bound by the moral law to give their children a Catholic training in a Catholic school. If this is denied to a colored boy or girl, they have no alternative but to go to one of the many non-Catholic schools that will receive them, which is usually equivalent to a loss of faith. Thus Bishop Gunn of Natchez, Mississippi, writes: "We are practically losing all the graduates of our parochial schools because we have not at least one place of higher education to which we may send our children."

Indeed, if we wish to convert and hold the race, we must supply the colored Catholic youth of the country, and the many non-Catholic Negro children who wish to come to us, with a solid Catholic education from the kindergarten to the Doctorate in Philosophy or whatever other degrees their own praiseworthy ambitions and enthusiasm may cause them to aspire to. They are certain to secure an education. We must see to it that it is not necessarily of a wholly non-Catholic sort. To achieve this great mission we must at least be as Catholic as the non-Catholics. If the latter can admit Negroes to their schools in practically every State north of the Mason-Dixon line, so can we. If they can build separate schools for them in the South, we can do the same. True, our standards and ideals in this regard should be higher than theirs. For us education should be something more sacred, a supernatural work. But we must first aim as high, and then higher.

An Appeal for the Negro

SLOWLY but surely the Catholics of the United States are awakening to the realization of the magnitude of our Negro problem. In order to bring them to a fuller knowledge of its importance all that is now needed is continuous insistence on the duty we owe to these unfortunate children of God. Redeemed like ourselves in the Blood of the Lamb, they still sit in darkness and in the shadow of death awaiting the light that will show them the glorious Christ, in whom lie hope and salvation.

To our shame be it said that as yet Catholics have done very little, indeed, to lead the colored man to the better way. With rare and creditable exceptions, religious orders and congregations that have been prodigal of men and money for the conversion of the Indian have neglected the Negro in a way that belies their reputation for zeal. And this in the face of the obvious fact that some day America will be in large portion a black republic. For the Negro has come to stay, to increase in numbers, for better or for worse, to take each year a more important part in the affairs of the republic. This table tells an important part of this story:

Census.	Negroes.
1790	757,208
1800	1,002,037
1810	1,377,808
1820	1,771,656
1830	2,328,642
1840	2,873,648
1850	3,638,808
1860	4,441,830
1870	4,880,009
1880	6,580,793
1890	7,448,788
1900	8,833,994
1910	9,827,763
1920	10,463,131

In other words, in sixty years the colored population has more than doubled, not by immigration, as in the case of the white people, but by births. Despite hardship and disease, the black man has increased by leaps and bounds,

and as the conditions under which he lives improve, the increase will be proportionately greater. And where will the Church be in his life? That depends upon our zeal. Today the Catholic Church exerts little or no influence upon the colored man. There are only about 250,000 Catholics among a population of 10,463,131.

"We can appreciate the fact that, because education has become in most quarters a veritable fetich, much rhetorical nonsense can be written about it," says one of the priests working on the missions in the South. "Time was when most of us on the Colored Missions were thrown into a state of panic by contemplating what Protestant educational agencies were doing in behalf of the colored race. I believe that the majority of us have lost that childish attitude and that we are now dominated by the fundamental issues at stake. These are briefly: (1) the value of intelligent instruction, (2) the Negro's pathetic plea for training, and (3) the necessity for Catholic influences and inspiration during the formative years that correspond with a child's years of attendance at educational institutions.

"This question of the Colored Catholic school is a vital one and because of its importance and possibilities it ought certainly to appeal to our Catholic philanthropists. There is no sense in being modest about the matter. The problem is a big one and will have to be handled in a big way. It cannot depend on scattered donations. It must be begun, if at all, as a consequence of large slices of generosity.

"We cannot forget that missionary enterprise from the very first centuries has prospered largely in proportion as the missionaries have been able to penetrate the general life of the people. At present the school is the best method of achieving this result among the colored people. Give the priests and sisters the means for creating an ample, modern, and intelligent school system, and we have put into their hands an effective way of accomplishing their only the ultimate design—the salvation of souls. At the same time, a school system must be really what it pretends to be and not merely a nominal substitute."

It is high time for us to bestir ourselves and take thought of this condition of affairs. A great mission field filled with simple, affectionate, religiously inclined people lies at our door, while we sigh for conquest in Timbuctoo and other regions inaccessible to our zeal. Over 1,176,987 Negroes await us in Georgia, 1,009,487 in Mississippi, 908,282 in Alabama, 835,483 in South Carolina, 600,000 in North Carolina and Texas. Why not go there? God can give us martyrdom in those places, also, and probably will grant it, if we try to deserve the grace. It is high time that we dropped our pose and got down to hard work on behalf of the Negro. Long ago we should have stopped talking about his vices, and started to work at making him better. Granted, for the sake of the argument merely, that he is supremely wicked, why not strive to make him good? Granted, for the sake of argument, too, that he is good, why not strive to make him better? In other words, why have we not made heroic efforts to help the Negro? He, too, is a child of God. Why are we not making heroic efforts to help the Negro? He, too, is a child of God. And it is always good for us to remember: "There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female. For you are all one in Jesus Christ."

The Patron of the Missions

ST. PETER CLAVER was born at Verdu, Spain, in 1581, and became a Jesuit in his twentieth year. Ordained priest in New Granada, Peter was sent to Cartagena, the great slave-mart of the West Indies, and there he consecrated himself by vow to the salvation of those ignorant and miserable creatures. For more than forty years he labored in this work. He called himself "the slave of the Negroes forever." He was their apostle, father, physician and friend. He fed them, nursed them, often applying his own lips to their hideous sores. His cloak, which was the constant covering of the naked,

though soiled with their filthy ulcers, sent forth a miraculous perfume. His rest after his great labors was in nights of penance and prayer. However tired he might be, when news arrived of a fresh slave-ship, Peter immediately revived, his eyes brightened, and he was at once on board amongst his dear slaves, bringing them comfort for body and soul. He was canonized by Pope Leo XIII on January 15, 1888, and on July 7, 1893, was proclaimed Special Patron of all Catholic Negro Missions.

In April, 1920, our late Holy Father, Benedict XV, solemnly proclaimed the beatification of those servants of God the twenty-one Negroes of Uganda, Africa, whose heroic splendor of whose martyrdom captivated the Christian world.

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The Catholic Family

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The Catholic Mind

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THE CATHOLIC MIND
Vol. XX, No. 9, May 8, 1922

The Catholic Family

THE MOST REV. ALBAN GOODIER, D.D.
Archbishop of Bombay.

WHEN we open the Bible the first great lesson that must strike us is the importance and the sanctity of the family in the eyes of God. It is the first thing solemnly blessed by God when He said: "Increase and multiply and fill the earth" (Genesis 1, 28); the first great crime recorded among men is that of a brother raising his hand against a brother. "The voice of thy brother's blood crieth to me from the earth" (Genesis 4, 10); the beginning of the world's redemption is made in the choice of a single man from whose family the Redeemer will come: "I will bless thee, and I will multiply thy seed as the stars of heaven, . . . and in thy seed shall all the nations of the earth be blessed" (Genesis 22, 17,18). When the law of Moses was written special care was taken to protect the holiness of the family; a special family was chosen to be the guardian of the Tabernacle; special ordinations were laid down to protect the family for all future time. Nowhere is the law more severe than on injury between wife and husband; the punishment appointed is death by stoning. (Deuteronomy 22, 24.)

THE FAMILY IN THE OLD TESTAMENT

Again, when the wandering tribes had settled in the Land of Promise, we know how it was through the family that the hand of God worked the salvation of His people. In the midst of a wicked generation God chooses a family, and promises them a son who shall be the nation's saviour; this we have in the story of Samson (Judges 13, 5), of Samuel (I Kings 1, 17), of Ruth the ancestress of David. Last of all comes the house of David; his family shall be blessed (II Kings 7,12), from his family shall descend the Saviour of the world. Later in the Bible it is easy to trace how the preservation of the family was the one foundation of the nation's life; when it was kept secure other things went well; when it failed the Jewish people corrupted; when it had been ruined utterly, and

had been buried in captivity, it was still preserved by the strong bond of the family. Of this we have proof in the story of Tobias, and in the history of Esther; in the family genealogies so carefully preserved throughout these days of misery; in the very language of God to men, which shows that the family bond was the most precious in their eyes. Thus He said of David: "I will be to him a father, and he shall be to me a son, . . . and I will settle him in my house, and in my kingdom for ever." (I Paralipomenon 17, 13, 14.)

Later again, when the remnant of the Jews had returned to Jerusalem, and when they acknowledged their guilt, and raised to God their prayers for forgiveness, it was as it were in the light of the family that their sinfulness was considered; their fathers had sinned and the children accepted the penalty: "And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers." (II Esdras 9, 2.) It is needless to dwell on the family instinct as it is expressed in the Psalms. If the inspired author wishes to sing in particular his regard to God, it is as a Father that he most prefers to express it: "The father of the fatherless" (Psalm 67, 6); "Thou art my father, my God, and the support of my salvation" (Psalm 88, 27); "As a father hath compassion on his children, so hath the Lord compassion on them that fear him" (Psalm 102, 13.) If he would express the extreme of grief or of joy it is under some family image that he would express it: "My father and my mother have left me, but the Lord had taken me up." (Psalm 26, 10.) "As one that mourneth for his mother, so was I humbled" (Psalm 34, 14); "Who is as the Lord who dwelleth on high? Who raiseth up the needy from the earth; who maketh a woman the joyful mother of children." (Psalm 12, 5-9.)

Still less may we hope to give an idea of the mind of the Books of Wisdom in regard to the family. They speak in constant repetition of the blessing of a good wife: "He that hath found a good wife hath found a good thing and shall receive a delight from the Lord" (Proverbs 18, 22); "Houses and riches are given by parents, but a prudent wife is the gift of the Lord" (Proverbs 19, 14);

of the duty of children to their parents: "Children, hear the judgment of your father . . . For God hath made the father honorable to the children: and seeking the judgment of the mothers hath confirmed it upon the children . . . He that honoreth his mother is as one that layeth up a treasure. He that honoreth his father shall have joy in his own children, and in the day of his prayer he shall be heard . . . He that feareth the Lord honoreth his parents and will serve them as his masters that brought him into the world." (Ecclesiasticus 3, 2-8.) . . .

The Old Testament closes with the two books of Machabees. In these two books we have the record of the members of a single family, and all they did for their people, as if it would be shown us by a striking example how much the whole State depends upon this one bond. In it, too, we are told of the seven brethren and their mother (II Machabees 7) bravely sustaining each other in the hour of martyrdom; than this we need no more.

In the New

If this reverence and esteem for the family is the teaching of the Old Testament, much more is it of the New. We need but to recall the care with which two Evangelists prove that Mary belonged to the family of David; we need but to remind ourselves how Jesus Himself "went down to Nazareth and was subject to" His parents (Luke 2, 51), and remained in that subjection for thirty years; we need but to remember the affection He showed to the newly married couple at Cana; to the household of Simon Peter, the widow of Naim, to Jairus and his daughter, to the family at Bethania; we need but to hear the countless times He spoke to God as His Father, and exhorted us to do the same; in every way He has shown us that the family is the one idea above every other upon which the Divine mind works.

And the same is the mind of St. Paul. To explain the effect of faith he says: "You have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba, Father. For the spirit himself giveth testimony to our spirit that we are the sons of God." (Romans 8, 15, 16.) In that same spirit does he exhort to mutual love. "Let women be

subject to their husbands as to the Lord. Because the husband is the head of the wife, as Christ is the head of the Church. He is the saviour of his body. Therefore as the Church is subject to Christ: so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it; that He might present it to Himself, a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh and of His bones . . . Children, obey your parents in the Lord: for this is just. Honor thy father and thy mother, which is the first commandment with a promise: That it may be well with thee, and thou mayest be long lived upon the earth. And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord." (Ephesians 5, 22—6, 4.)

In the Church

Much more might be said to show how the idea of the family permeates the whole of the Bible. Equally might we go on and show its intimate connection with all Christianity; in its mind the family is the center, the unit, upon which all else is built. But we need not labor this point; above all here, where, thank God, one may say that the love and fostering of family life is one of the most beautiful characteristics of the Indian Catholic community. It is a characteristic which in the past has been a safeguard for the Faith; in the present it is a strong rampart against all kinds of evil influences; if it were to be lost or weakened, no matter what else were gained in its stead, the life and security of our whole Catholic community would be injured.

We need not dwell upon that which constitutes family life as it is understood amongst us. It does not consist in riches or luxury; on the contrary, the richest and most luxurious homes are those in which true family life tends

most to be dissipated. But it does consist in an abundance of mutual understanding and love; the home is then a home when husband and wife understand one another, when they yield to each other, make life easier for each other, help one another in suffering, shoulder each other's troubles, if consolation comes, rejoice together in sharing it, find in one another, more than anywhere else, the support and strength they need through life. And the home is then a home when father and mother have not lost the love of the child; when instinctively the child gives them its trust, when it looks to them for guidance, when it finds in them a fond companionship and is glad to be with them.

The true home is the father's happiest resting place when the labor of the day is done. The true home is the mother's chief delight and crown. The true home is the magnet which draws to it the heart of every child. Nothing has so great an influence on father or mother or child, nothing more reveals to others the true nature of the family than the home. Above all other things, then, should the true home be fostered and cherished; whatever tends to weaken it should be looked on with suspicion, whatever contributes to preserve it should be welcomed; for the home we should live, for the home, if need be, we should be content to die.

But it is above all for the sake of the children that I plead for a happy home. Fathers and mothers, never forget that the child given to you is a wholly helpless creature; that from the first it receives from you every impression you put upon it; that whatever other influences may be brought to bear upon it, yours are the first and deepest, and will be the last to be effaced. Upon you depends the molding of the child's first instincts; whether its faith and hope in God are to be its mainstay in the future, whether its bent is to be towards sin or from it, whether its growth in virtue is to be a second nature or, on the contrary, a painful labor, whether it is to go through life with a happy heart or embittered, whether it is to be governed most by love or by selfishness, whether it is to be true or false, all these things depend in great measure on the influence of the parents and the home.

How many young men and women have turned to evil ways, and have had no means at hand by which they might

recover, only because the homes of their childhood have been made by their parents no homes at all! How many have gone wrong because in their homes they have had only bad example! How many have become hardened and embittered, and have learned to be sly and secretive, because from their infancy they have never had in father or mother one whom they could love but only fear, one in whom they could confide!

The Home's Lasting Influence

On the other hand, how many of us who are grown up can now look back and say that if we have come to anything, if we have any good in us, we owe it all to the love and care of a father, or a mother, or both! To a mother who, from the beginning, taught us the sign of the cross, and formed in us the habit of morning and night prayer; to a father who, no matter what were his other occupations, always found time for his children; to a mother to whom, as we grew up, we could always say anything we liked, or who seemed always to understand though we said nothing; to a father who looked ahead for our sakes, who guided us, who saw to it that we did right, who corrected us yet never for all that lost our confidence. At our mother's knee we learned to pray, and on that account prayer has been natural to us ever since; from our father's generous sacrifice of self to duty we learned industry and uprightness, and that has been to us an unfailing source of peace and prosperity; from both father and mother we received an example of devotedness to God the Father, and to His Son Jesus Christ, and that has given us a fixed goal for all our lives.

This, thank God, is what many of us can say. Because our homes have been happy, Catholic homes, therefore we ourselves, for the rest of our lives, underneath all the trouble that life has brought, have been happy and contented and peaceful men and women. Because in our childhood our parents made us always welcome at home, and glad to stay at home, and diligently occupied at home, and trained us in charity at home, therefore we have been kept out of many dangers, and have grown strong in those things which have made all the difference all our lives. Many a time, when I have met some young man or woman in this country, have I been able to thank God and say:

That man has clearly had a good father, that woman has had a good mother.

For this we owe them a debt we can never repay, our love for them can never die; our only regret is that we cannot do for them something in return for what they have done for us.

If, then, we realize how much the influence of the family affects us all, if we realize how to labor for it brings with it its own reward, then we may conclude how important the care and perfection of the family spirit should be. That, so far as we can make it, the home should be a happy place for every single one of its members; that it should be an attraction drawing all together; that its influence on each should be good, not perforce, but naturally and gently, forming in each the habit of prayer, guarding and preserving the tender flower of purity, the treasure of the young, training to industry, uniting all its members by love and generosity and mutual sacrifice—this is an ideal for which any father or mother may well live; if they attain it, even in some degree, they will have their reward in this world as well as in the next; if they make it the goal of their lives, they have found a sure path to sanctity.

The Church and the Family

JOHN MCQUILLAN
From the "New Witness"

WHILE several Ministries of the British Government are making a deliberate attempt to smash the traditional idea of family life, it would be well to set forth briefly the official teaching on this matter of that important section of the community who are members of the Catholic Church. It will also be interesting to the *New Witness* readers to observe the singular coincidence of thought between the editorial policy of this journal and Catholic doctrine, be the explanation what it may. Indeed I have not hesitated to recommend frequently the *New Witness* from public platforms as the only newspaper known to me in this country which promulgates Catholic truth concerning family life.

The Catholic teaching on the inviolable rights and priv-

ileges of parents and families has been expounded with brilliance and force by Pope Leo XIII. in half a dozen Encyclical Letters, often quoted and commented on by a few enthusiastic students, but hardly read at all by anyone. I base my contentions entirely on these letters of wisdom, lest differences of opinion on minor matters within the Catholic citadel undermine our solid foundations.

The family, then, is the society of a man's house, anterior to every kind of State or nation, invested with rights and duties of its own, totally independent of the civil community. With this trenchant statement of our position we proceed to deduce the secondary principles of home rule. Of course, with Catholics, the society of the family begins with marriage and ends with death. We protest against irregularity of intercourse, whether it be done through weakness or as an experiment on the eugenists' farm; and, as is well known, we will not hear of divorce. Having thus safeguarded the sanctity of the family, we turn our attention to its authority, and we say that the family, no less than the State, is a true society, governed by a power within its sphere—the parents. The position is clear. Authority is in the author; and who is the author of the children under God, if not the parent? We go further and place the authority chiefly in the father. "The husband is the chief of the family and the head of the wife. Just as the Church is subject to Christ, so the woman must be subject to her husband and obey him, not as a servant but as a companion." In this way Catholics must be opposed to the Bill of Equal Guardianship which is being rushed through Parliament. How on earth can any society be governed by two rulers of equal authority?

Protecting the Family.

Now, since the domestic household is antecedent, in idea as well as in fact, to the gathering of men into a community, the family must have rights and duties which are prior to those of the community and founded more immediately on nature. If families on entering into association and fellowship were to find their inalienable rights attacked by the State instead of being upheld, such association should be held in detestation, rather than be an

object of desire. But it is feared that this detestable thing is the normal mode of procedure in all State action in Britain today. So Rome lays down definitely that the contention that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error; and those who resist the spreading of that perniciousness will have all the power of Rome behind them, for the Catholic Church has always been the originator, the promoter, or the guardian of whatever has been usefully established to keep in check the leading authorities from unwarrantably interfering in family affairs.

Since the State does exist and has certain duties to perform for the good of the community, we can now define the reasonable limits of State activity. The rulers of the State must go no further than meet by public aid such extreme necessity as exists within the family, or safeguard and strengthen the mutual rights of the members when grave disturbances occur. Here nature bids them stop. Paternal authority can neither be abolished nor absorbed by the State, for it has the same source as the human life itself. The child belongs to the father, and is, as it were, the continuation of the father's personality; and, strictly speaking, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born; and for this very reason that the child belongs to the father, it is under the power and charge of the parents before it attains the use of free-will. Those, therefore, who put aside the parent and set up State supervision, act against natural justice and break into pieces the stability of all family life.

Health and Education.

To understand how these elementary notions of the law of reason and revelation are trampled on by our legislators, we have but to consider the two vital questions of health and education. An individual's health is primarily his own concern. If he be not permitted any responsibility for his own health, then the word "freedom" may be banished from the language. Similarly if a child's health be not primarily the parent's private business, then no parent may justly be accused of neglect. We go further. If no

disease has been contracted by the individual or there be no proximate danger of his infecting others, his health is entirely his own concern. Moreover, there are certain conditions of life and infirmity which the unwritten laws of delicacy shroud with the veil of privacy and leave altogether to nurse and patient. Place opposite this the declaration of the Ministry of Health that it intends to care for the *healthy* child and that there is a necessity of State intervention in regard to the function of maternity, and it will appear how mentally deficient the Ministry is. Contrast its refusal to build sufficient clean houses even on the tenement system, with its aggravating increase of health visitors, child-welfare clinics and extended espionage system by means of forms we are ashamed to reproduce, and its cant about economy will be surpassed only by its pestiferous interference.

In the matter of education the evil is, if possible, aggravated. The Catholic Church teaches, and reason consents, that the education of children is altogether the parents' affair. She says: "It is incumbent on parents to strive manfully to have and to hold exclusive authority to direct the education of their offspring." That mandate from Rome to Catholic parents in Great Britain is clear and decisive. But it is the direct negative to the compulsory education laws by which the Ministry of Education controls us. We are blessed with what is known as a national system of education of schoolchildren. Is there any difference between that and the nationalization of schoolchildren? And yet, the latter is shuddered at as "Socialism"; we are asked to embrace the former as "efficiency." Indeed throughout every scheme of State intrusion the virus of Socialism is being spurted by rabid anti-Socialists. Pilate and Herod have become friends in their common antagonism to the free man.

The Parents' Rights

Now the parents hold from nature the right of training the children to whom they have given birth, with the obligation superadded of shaping and directing the education of their little ones to the end for which God vouchsafed the privilege of transmitting the gift of life. Parenthood implies a tremendous responsibility, but parents must be

permitted freedom in its exercise. It is only when parents through neglect or inability do not or cannot perform their allotted task, that the secondary authority, the State, may enter and supply the needs which every child has a right to. God has given no authority to a British Parliament to anticipate the action of parents, and regardless of their wishes for their own flesh and blood, say to all indiscriminately, as they do: "At an age which we politicians decide on, your children must go to what we call a school, and must stay there until it seems good to us." In the many details of school life there is to be found the same insulting forgetfulness of parent's rights. What authority ever consults them as to the curriculum, hours of study, holidays, or home-work? To this overbearing attitude of State interference is due the rise of the multiple fads which have displaced education. Sex-education means that the State is undertaking to impart clumsily that sacred knowledge of life which the mother alone should give her daughter when the girl is approaching womanhood. Domestic science is what a child should learn in God's school, the domestic household. Though decent homes for such instruction are denied the people, institutions away from home continue to be built. Then the school-attendance officer will offensively threaten to fine a poor mother who has kept her girl from school to attend to her little baby brother, but will commend the mother who sends her girl to learn how to wash indiarubber dolls at school.

This nonsense must stop, and it will be stopped by the Catholic minority. Sooner or later a joint declaration will be issued by the Catholic Bishops of Great Britain insisting on the independence of the home and the rights of parents. Already individual clerics have voiced their abhorrence of the offensive war which the British State has mercilessly carried into the hearths and homes of our people, and have encouraged the ousted parent to assert boldly his connatural rights to his child. Chief among these ecclesiastics stand out Bishop Graham of Edinburgh, Monsignor Brown of Southwark, and the late Canon Hughes of Glasgow. When once the Catholic laity has been given a lead, all the King's horses and all the King's men will be helpless to stop the onrushing crowd. Those

who understand the grim determination of a Catholic people united on principle, know that they are up against a stone wall. Child welfare in all its branches is then doomed.

The Catholic Church considers the home as the cradle of human society, the starting point of every city and every State. Within it the destiny of the State is fostered. If it is protected and encouraged the future welfare of the State is already guaranteed. If its freedom and privacy and sanctity and independence are tampered with, the mechanism of the State will crash. To avert this, we shall labor without ceasing, mindful of the ideal home of Our Divine Founder at Nazareth.

The Democratization of the Public Schools

WHILE the Great War was waging and during the period immediately following the armistice, the country was fired with a fervor to make the world safe for democracy. There was a great renaissance of the spirit of '76, a fine enthusiasm to aid in spreading the blessings of government of, by, and for the people. With a heightened sense of the contrast between less fortunate nations and ourselves, there developed an increased evaluation of the principle of democracy and an overwhelming desire to extend its practical privileges.

Then came the supreme recognition of woman's part in the nation's crisis through a constitutional amendment that changed the Government from a quasi-democracy to an actual one.

At the same time there was by degrees taking shape some alarm, due to the findings of the draft, over the serious shortcomings that a probe of the nation's human resources disclosed, and there arose a question as to whether the flesh of the nation had kept pace with the spirit.

Suddenly, the ugly spectacle of Bolshevism, democracy run amuck, loomed large and with it a reaction that reversed the problem, presenting the question, "How Shall the World be Made Safe for Democracy?"

After the cessation of hostilities, there gradually developed a sickening feeling of disappointment that human nature that was supposed to be chastened and elevated through the experiences of the war had emerged as much the same human nature and mayhap a bit the worse for wear.

Now how were these menacing situations to be met and the lofty ideals that had characterized America's entry into the war to be realized? I submit to you the claim that when a serious problem has confronted society, every reformer from Plato to Lenin and Trotsky has cried, "Put it in the schools!" All sorts of propositions were advanced and indeed are being advanced to teach Americanization, to equalize educational opportunity, to democratize the schools. A couple of years ago no fewer than seventy educational bills were pending in Congress and I doubt not that an equal number is there at the present moment.

We experienced schoolwomen cannot make the mistake of thinking that the movement to democratize the schools is something new in our country. There has been a steady march forward in this direction for some decades by means familiar to all of us. It will be convenient, however, to distinguish two distinct lines of endeavor, one, the democratization of administration, the other, the democratization of service, and I think it would be safe to say that at the present time they are maintaining the relation of inverse ratio.

Menace of Paternalism

In school administration there has been a tendency to get away from elective boards of education. In the most progressive cities, the direction of the schools is in the hands of small non-partisan boards appointed by the mayor. In the best State systems also the executive officer is chosen by a non-partisan board. State laws have tried to keep education free from politics and where educational elections are held it is the common practise to hold them apart from general elections. School boards have come on the whole to confine themselves to legislative functions, leaving to the superintendent the executive duties. Now the most recent agitation has favored re-

moving control from local authorities and vesting it in a central bureaucracy. This is contrary to democratic spirit and ideals and strongly suggestive of paternalism. The concession of the family to the State is already great and now the State is to lose part of its independence in national control, a process which has been described as "transforming the fundamental framework of our institutions by centralizing authority and removing control of the most vital elements of life from the people most intimately concerned." Education is a matter touching every home so closely and local needs are so varied that those to whose guardianship it is entrusted should be clearly representative.

The late Franklin K. Lane, when Secretary of the Interior, said: "Federal control of schools would be a curse, because the inevitable effect of Federal control is to standardize." The American schools are more generally the product of local government than any others, a condition which in itself furthers the ends of democracy.

The former Commissioner of Education, Mr. Claxton, said: "It is of the very essence of our democracy to be alive and intelligent in all its parts, and our wisdom is to adjust national efficiency to State and local self-government."

Within the school systems themselves there is now appearing a tendency in some quarters to democratize internal administration. Teacher councils are established and recognized as an important element in administration and school government is not infrequently at least partly vested in student councils. It cannot be denied that the wisdom of the workers is a valuable asset to an administrative officer, not only through the counsels of subordinates but above all through the stimulation of increased interest in the system and increased confidence in its administrators. The so-called "socialized recitation" even encourages a democratization of the teaching process and the influence of the child in determining the course of projects is another example of this flexibility. The spread of parent-teacher associations furnishes an important means of cooperation, bringing into mutually helpful relationship the family and the school.

The Community's Needs

When we come to a consideration of the democratization of the schools from the standpoint of service, there is an overwhelming mass of evidence to show how earnest, if sometimes misguided, has been the effort to fit the school to the needs of the community as well as to the needs of the individual. The ideal is of course provision for each one of the sort of training that best suits his individual capacities and best fits him for citizenship. Now it would seem that strong argument is unnecessary to prove that there are in children on the whole many common elements and that the social world is possible only on the basis of common ground.

While individual trails should not be ignored, it must be admitted that with limited school accommodations and limited financial resources, we should develop common elements that the greatest good of the greatest number may be achieved. Therefore, while not denying the importance of individual differences, a practical choice must be made, and undue emphasis upon particulars may lead to a neglect of general needs. It is only a typical child who is difficult to adjust, that needs special provision and there is ever-increasing care for the lame, the blind, the halt, the anemic, the mentally defective, the anti-social, etc.

To my mind it is the anti-social or troublesome child who should above all be specially provided for, since he not only suffers loss himself but deprives the majority of their rights. As for the normal child, while there is much to be said for close grading, it is nevertheless a fact that children of varied capacities profit in varying degrees from the same opportunities. Who shall deny that in the high-school classroom the super-normal may be taking almost a college course? I think there is less injustice done pupils because of varied capabilities than is usually thought. The unqualified sanction of double grades and insistence upon close grading among pupils of the same grade has always seemed a bit inconsistent.

It is unnecessary to call attention to the various provisions for democratizing educational opportunity, such as summer schools, junior high schools, continuation schools,

night school, factory classes, lecture courses, etc., and the free use of school buildings as community centers.

Changes in Curriculum

One of the most common means of democratizing the schools from the standpoint of service is additions to the curriculum, either permanent or temporary. The choice of a curriculum is one of the most perplexing problems that confront school authorities. What subject matter shall be chosen and what rejected? Just because the selection must be more or less arbitrary, there is a constant demand on the part of the laity for additions. I wonder how much the trade world had to do with the introduction of manual training into the schools. What was the influence of the commercial world in the establishment of commercial high schools? Have these subjects broad educational values or do they rather develop at the expense of much time specific powers that would quickly respond to the demands of later life, had a broad educational foundation been laid? Are such experiments as the Gary schools best for the intellectual and cultural development of the pupils or are they ventures calculated to fit the children into the economic niches awaiting them? I view with some misgivings the recent call of the Chamber of Commerce of the United States to business men to give sharp attention to the public-school system because, say they, the future welfare of American business and the efficiency of the American public schools are bound up together. I am not holding that the schools should not take into account the utilitarian needs of the community but I do claim that leading educational authorities should study the problem and take the initiative and that the teachers of the country should resist any outside influence whether it be a book trust or any other commercial enterprise, a philanthropic foundation or a labor organization that seeks to impose its aims upon a profession that boasts so many of the "best minds" of the country.

While admitting and admiring the various points of contact between the schools and the community at large and the wider service, nursing, medical, dental, etc., that has come to function through the schools, is it not true that a warning note should be sounded?

In the last analysis these are all extra burdens upon the school administration. Talk to the principal of a large school housing these various services and get his views on the subject. The administrator of even a small one feels at times that in the effort to make the schools reach the greatest number of people in the greatest number of ways everything but the kind of work for which she has specially trained is absorbing her attention and consuming her time. After all, the home, the church, and the State have not entirely ceased to function and it behooves us to leave them a few of their duties and privileges.

"Americanization," Blessed Word!

There is, however, one post-war cry that the schools cannot ignore and that is the demand for Americanization. I have often puzzled my brain in an effort to determine just what Americanization means. Surely it does not mean simply learning our language. Small as is my patience with the alien of several years' residence who has failed to master the language of the country and strongly as I urge the children to encourage its use at home, still I know full well that the acquisition of this ability does not necessarily produce a good American.

Nor is it a question of a superficial substitution of American customs for his own, of showing the evils of macaroni and the blessings of pie.

And the question has often presented itself: Are not many of the foreigners who come to our shores imbued with what is more nearly the ideal American spirit than many native-born Americans? Some of them come from among our war-allies. May it not be that they already have aspirations and principles that will fit them to take their places among the desirable citizens of our Republic? I heard a college professor say recently that foreigners often came out of Americanization courses no better Americans than when they entered them. Why? Because patriotism is fundamentally emotional and volitional, not intellectual.

You do not need to be reminded that to some foreigners America has meant, "Do as you like and get all the money you can." I only hope it may not come to mean a place where divorce is made easier than in any other country in

the world save Japan and where the latest news on the subject of birth-control is flaunted in the faces of passers-by on the streets of the metropolis. Now this is where at least part of our duty lies. We have one of the greatest opportunities afforded any class of workers in the world. We are part of the great educational system of the greatest nation in the world. We have the chance to show what America means and ought to mean to those whose privilege it is to have been born under the protection of the American flag and to those who are Americans by adoption. Let us be sure that we ourselves understand the real values of life. With us lies the opportunity to make the children, any nation's most precious possession, realize through a knowledge of our history and institutions the high principles that guided its founders and its preservers that they may be proud of the heritage that is theirs and burn with a desire to guard the trust confided to them. Prepare them to realize the sacred duty of the citizen to use according to the dictates of his conscience the ballot, that he is privileged to cast; give them a strong sense of the duty to contribute to the happiness and welfare of the family and to recognize and obey lawful authority. Develop through song and picture and story the capacity of the child to appreciate the treasures of art and literature, that his leisure time may be spent calmly and worthily and not in the highly nervous tension of the feverish seeker for pleasure. Make him feel if you can that one of the worst ambitions he could cherish would be that of becoming the possessor of a million dollars, assuring him that it would be almost impossible to accomplish such a feat honestly; in other words while we have in mind the ideals of democracy in keeping the control of our schools close to those directly concerned, in allowing all the members of the school community the fullest possible share in the conduct of the schools, in making the schools minister in the broadest possible way to the needs of its pupils and the community, let us be sure that in all this great process of democratization, we fail not to democratize the principles of the Decalogue.

The Object of All Learning

And even though we may not always be able to carry

out his view, it is well to remember that Mr. Martin G. Brumbaugh, one time well known to many of us as schoolman and later Governor of Pennsylvania, once said: "The end of learning is not to serve in any selfish way any person or government, but to glorify God and to enjoy Him forever. . . . The school must be not only passively but aggressively moral. Its moral discipline must have the full sanction of religion. No other sanction will make moral training effective. . . .The school is the supremely important agency to set these standards in the souls of the people." Some of you will recall that the brilliant president of the University of Michigan said, at the meeting of the Department of Superintendence of the National Education Association at Atlantic City last year, that we could not deny that many people sent their children to private schools because they believed that they would receive better character training.

Have I seemed pessimistic and dissatisfied? Pessimistic, no; dissatisfied, yes. Have we teachers ever been satisfied with our work? I think that only once have I said with complete abandon: "Well done," and then not to myself but to the great army of teachers in which I have a place.

That was when in spite of our innocence as a nation of the ways of war, our childish unconsciousness of the presence of the war lords of the world, our rash unpreparedness for the conflict, in spite, I say, of all this, the boys that we had helped to train in the schools proved beyond the shadow of a doubt that our labor had not been in vain.

You may recall that President Taft once said that Providence takes care of fools, children and the United States. At a meeting held some weeks ago in the Lincoln High School for the discussion of the Disarmament Conference, a very cultured and eloquent speaker after presenting the situation most feelingly and pleading for popular interest in this great conference that seems now so full of promise for the relief of the nations from their most oppressive burdens, said, that, he believed that for our country Providence had special designs. A few days later, a non-professional member of the school system,

while visiting my school, remarked that we were one of the oldest governments in the world and that it was the way of governments to rise and fall. Almost in alarm, I said, "Do you really think that will be America's fate?" At first he said, "I suppose so," but catching himself, he added, "No, I do not. I believe that Providence exercises a special care over this country."

Now you may not feel as these people do but is there not something striking and significant in the fact that among the first citizens of the Republic and among its humblest, we find so many who openly express their faith that there is a Providence that shapes our ends?

May not such confidence as this in the manifest destiny of the Republic inflame us with zeal to accomplish as molders of its future citizenship in the schools of the land our full share in continuing to make democracy safe for America?

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The Catholic Mind

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THE CATHOLIC MIND
Vol. XX, No. 10, May 22, 1922.

"Man is Born to Labor"

FRANCIS J. MARTIN
From the Louisville "Record."

ELEVEN centuries ago the mightiest ruler in the world was the Emperor Charlemagne. Traveling one day through a forest he found the holy hermit, Hutto, tools in hand, engaged in binding the faggots which he was cutting from the trees. Somewhat scornfully the monarch asked: "Father, is it thus you serve the Lord?" Without ceasing his toil, the monk replied: "Honest work is worship, crowned by Divine Love; he who does his appointed share is most pleasing to the Master, for to labor is to pray." Instructive, indeed, is this lesson, for the Christian spirit of joy and delight in labor has departed so completely from the world that the late Pope Benedict XV. declares disgust for work to be the fourth great plague of the age. Let us examine this plague which besets us, the causes which have produced it, and the means of acquiring that love for labor which animated the holy hermit, Hutto.

Must we not admire the Holy Father's precision in noting disgust for work as a scourge of our times? Evidence of constant toil greet us at every turn, so that none could truthfully say that laziness is a common vice of the twentieth century. The bustling streets, the shrieking whistles, the buzzing machines, the rumbling locomotives, all speak of hard and ceaseless labor going on in the world. In the morning the majority of men and women forsake their homes for the factory, the mill, the mine, the shop, the office, or the store. In the evening, worn and weary, they return to eat their bread in the sweat of their brow. Only parasites of society, like the scions of the wealthy or professional vagabonds, are idle, indolent, slothful. Never perhaps in human history has labor been more universal than now. But never has it been more shattering, more nerve-wrecking, more slavish than in our age and country; and this it is that explains the abnormal aversion, the su-

preme contempt for work, which our late Holy Father accounted as a plague on the world.

Growing Disgust for Work

That men display no interest, manifest no earnestness, show no concern for the tasks assigned to them, that they hate and despise the occupations which furnish their means of livelihood, is too well known. Almost unanimous is the complaint of employers that employes perform their labors unwillingly, grudgingly, half-heartedly. Coming late in the morning they will not bestir themselves during the day unless they are watched. As soon as the foreman's back is turned they fool and waste their time, relax their efforts, slacken their speed. They look forward only to quitting time in the evening and to their envelope on pay-day. The advancement of the business, the reputation of the firm are farthest from their thoughts. Such are common complaints. Observers declare that with the shortest hours and the highest wages ever known there is an unmistakable loss of efficiency, and a decrease in both the quality and the quantity of the output. Nor do employers themselves have any more adequate idea than their workers of the dignity of labor. Many of them abhor work so much that they even hold the workers in contempt, and they are constantly looking forward to the time when they will "retire." Indeed, so great is the aversion of men to the very thought of labor that they dream of Heaven as a place and state of rest, of sweet do-nothing.

The contrast between thirst for pleasure and abhorrence for work reveals the bent of many minds. They are intensely interested in recreations; they plan excursions months in advance, leaving no detail to chance or caprice; they talk, read and think about various forms of diversion. What taxes the strength more than athletics, or dancing? Yet the young will devote hours to either, without the least murmur of complaint. How differently do they regard their work! During free hours they dismiss it from their thoughts as a frightful dream; they never speak of it save to grumble and lament; they would abandon it altogether if it did not afford money for supplying their wants. They need no second invitation to attend a dance or a theater, but their mothers must prod them again and again to

arouse them for their daily toil. This avidity for pleasure is not only a sign, but it is also an explanation of that thorough hatred for work which we observe among both young and old.

What has taken the joy and delight out of work? Without dwelling upon the loss of Christian principles and our innate inclination to seek the easiest way, we may trace some of the blame to the schools in which modern methods of training have substituted games for study, play for class. Thus negligence in performing tasks, carelessness in reciting lessons, have displaced serious preparation for fighting the hard battles of life. In high schools and colleges professors actually foster aversion for difficulties and hardships by allowing each pupil to choose the branches which he will follow, instead of prescribing a course of study for all. Besides, the successful athlete, and the coldness, even contempt, shown for the steady "plugger," engenders a spirit of disgust for studious effort. When exercises and games are emphasized, classes and games are slighted, the young quickly conceive reluctance for earnest, energetic and serious application.

No Interest in Their Work

For the masses of workers the changed character of industry during the past century has taken the joy and pleasure from labor. Before the advent of the ubiquitous machine they took personal interest and an honest pride in their occupations. Then articles of clothing, tools and implements were produced almost in their entirety by the individual craftsman. He threw himself heart and soul into his endeavors, strove to impress his personality, to imprint his image on his work. He exacted special pains to make it his own, going over it again and again to improve its appearance. The cobbler saw in his shoes, the tailor in his clothes, the artisan in his watches, clocks and knives the reflection of his brain, the child, mayhap, of his genius. This incentive to work is gone. The world has become a vast machine and scarcely one article is produced in its entirety by one hand. When it is completed no one can have the happiness of pointing to it and claiming it as his own. Visit an automobile plant and observe how little each worker contributes to the whole. A machine

can have no interest or pride in the work done by it: no more can a man when he is required to function as a machine, or merely a cog in a wheel.

Look at the difference in your attitude toward your daily occupation and your hobbies or extra employments. A laundress does not exult in the clothes that are cleaned by a machine she operates, but she rejoices in the cake that she has baked. A machinist does not glow over a monster of iron and steel in which he has fastened a few rivets, but he eagerly displays the kite or trinket that he has made for his children. When the toiler has lost personal pride in his labor, when he cannot truly say of any article on which he spends his toil, "this is my handiwork," all the heart is taken out of the thing and in this perverted order of nature it is natural for him to hate, despise, perhaps curse the ceaseless grind of work.

The manifest injustice in modern industry, the social and economic order as it is called, has contributed the largest share to this disgust for work. "By degrees it has come to pass," says Pope Leo XIII., "that workingmen have been surrendered all isolated and helpless to the hardheartedness of employers and the greed of unchecked competition: a small number of very rich men have been able to lay on the masses of the laboring poor a yoke little better than slavery itself." The magnate very often has less concern for the health and morals of his employes than for the fire protection of the building in which they work. He finds it easier and less expensive to replace a worker than a machine. Having little sympathy with their wants, privations and hardships, he aims to obtain the greatest margin of profit at the smallest possible expense. Today he donates millions for public libraries or universities, tomorrow he raises the price of oil, increases the cost of living and invokes the strong arm of the law to maintain starvation wages.

While the worker is perspiring or freezing at his task, the owner is rolling in the lap of luxury, spending the winters in Florida and the summers at the seashore, his children figuring in one sensational escapade after another. The worker, reflecting that all these joys of life are purchased at the expense of his flesh and blood, that his family

finds it difficult to eke out bare existence while others frolic on the fruit of his toil, is disgusted with the hardships that he must bear. This indifference of the employer toward the employe, this sharp contrast between the wealth of the magnate and the poverty of the toiler, has sown the seeds of that discontent and strife which culminates in strikes, destruction of property, financial, physical and moral ruin.

Labor's Christian Ideal

Having exposed the causes which furnish the basis for animosity in industrial relations, we now propose to suggest practical directions for the individuals. Neither you nor I can correct the abuses which capitalism has inflicted upon the world; few perhaps would willingly exchange the comforts of the present day for the inconveniences of the past. The capitalists, like the rich man in the Gospel, must be left to the judgment of God. Yet by emphasizing the Christian ideal of labor, we help you to solve personal difficulties, we can inspire you with motives that will teach you the value and the necessity of work. Since a man cannot eat unless he works, it is far better for him to love than to hate the occupation in which he engages.

Does not God, to whose image and likeness you have been created, set you an example of constant toil? "My Father worketh until now," said Our Lord, and commenting on these words, St. Augustine observes: "There are some who imagine that the world alone was made by God, that all things else were made by the world according to His ordinances and commands, but that God Himself does no work. Against this we offer the sentence of the Lord: 'My Father worketh until now!' Let us therefore believe and if possible understand that were God to withdraw His concurrence, all things would fall to pieces." Nothing is more foolish than to overlook the activities of Divine Providence, to picture God as an idler in Heaven. By work therefore you reproduce on earth one phase of that image and likeness to which you have been created.

God never intended that man should lead a slothful existence on earth. After creating Adam He placed him in the Garden of Paradise to dress and to keep it. By the fall of our first parents this duty was changed into a penance, this occupation was transformed into a burden.

"Because thou hast eaten of the tree whereof I commanded that thou shouldst not eat, cursed is the earth in thy work: with labor and toil shalt thou eat thereof all the days of thy life. In the sweat of thy face thou shalt eat thy bread." Work is in consequence such an inexorable law of human existence that St. Paul says: "If any man will not work, neither let him eat." It is so closely connected with human life that Job declares: "Man is born to labor." For this purpose our hands and our brains have been given to us; in one way or the other we must work to conform to God's designs, to satisfy for our sins.

Our Lord's Example

Adam indeed accepted his lot in a spirit of penance, but during the curse of ages the ideal of duty and reparation was perverted; labor, particularly manual labor, was deemed degrading for men, fit only for women and slaves. Our Blessed Lord, however, restored all things to the high plane which God had intended in the beginning. By personal example He showed the dignity of labor: His foster-father was a carpenter, He Himself worked at the same trade. During His public life His enemies asked: "Is not this the carpenter's son?" Since He has pointed out the way for us, we should follow in His footsteps and work cheerfully and contentedly at our appointed tasks. As the Angel said to Peter: "What God hath made clean, do not thou call common." So may we say to you: "What the Son of God has sanctified and ennobled, do not thou hate and despise."

Has not work itself a priceless value that we should esteem? Usually we measure its worth in dollars and cents, which is meet and just, since the laborer is worthy of his hire, yet this is merely one of its advantages. When we are engaged in useful occupation, time does not hang heavy on our hands. Imagine how wearily the days would pass if we had nothing to engage our attention. Manual labor brings into play all the forces of the body, affords an outlet for nervous energy, strengthens the muscles, exercises the senses, develops all our physical powers. Mental labor aids the memory, trains the mind to correct thinking, expands the innate qualities of the intelligence. In fine, work stamps its character upon us, teaches us the

realities of life, makes us men in the full meaning of the word. Humanly speaking, these are excellent reasons for joy and pleasure in work, not dislike and disgust for it.

These natural benefits of work are far surpassed, however, by the opportunities which it affords for spiritual progress. There is no stronger safeguard against sin than work. Ezechiel thus describes the stages which lead to the destruction of Sodom: "Behold this was the iniquity of Sodom, thy sister, fulness of bread and abundance and the idleness of her and her daughters." Laziness and sloth contributed to the downfall of that wicked city. David served God faithfully as long as he worked, but indulging in repose he fell into the horrible crimes of adultery and murder. A brief examination of conscience will disclose that if you were not occupied with labor and toil, you would constantly commit sin, for seldom do you violate the law of God save in idle hours or vacations. Ever true are the words of Holy Writ: "Idleness hath taught much evil and whosoever pursueth idleness is very foolish." How happy indeed for you to regard work not as a drudgery or slavery, but as a shield against temptation and sin.

Labor is Holy

Besides protecting you against danger your work can be supernaturalized; it can help you to lay up treasure for Heaven. Some imagine that only the labor of priests and nuns can give glory to God, but you must dispel this false notion. Since every one has his proper gift from God, since those only should aspire to the priestly state who have been called by God as Aaron was, you are unjust to God if you regard Him as looking with favor on the daily toil of none save those who follow the noblest calling. No matter how humble, how insignificant, how mean may be your employment, you may consecrate it to God, for St. Peter tells us: "If any man speak, let him speak as the words of God. If any man minister let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ." You have not time during the day for numerous vocal prayers, yet if you follow the exhortation of St. Francis de Sales: "In this world we must pray by work and action," you can make

your daily toil one constant prayer. It is easier, perhaps, to kneel in church for a few moments—indeed, we exhort all who can to pay a daily visit to the Blessed Sacrament—yet fidelity to your occupations is a most acceptable prayer to God. Every morning renew your good resolutions, dedicate your day to God, offer up for His honor and glory your toil and labor. Thus your occupation will not only offer you a means of livelihood, but it will also afford you multiplied opportunities for increasing your glory and reward in the life to come. Whenever the difficulty, the monotony and the weariness of the daily grind tend to disgust you with work, derive inspiration and support from the words of St. Paul: "For I reckon that the sufferings of this time are not worthy to be compared with the glory of the life to come that shall be revealed in us." Perhaps you seldom realize how much you may please God, how greatly you may benefit your soul by performing your daily tasks with supernatural motives.

Engaged in fatiguing, exhausting and distasteful work, you have a most excellent opportunity of practising mortification and of imitating Jesus Christ. As your labors will not permit you to observe rigorous fasts, you may wonder how you can comply with the warning: "Unless you do penance, you shall all likewise perish." As the days of martyrdom are gone and no one is leading you to execution for the Faith, you may be puzzled by the admonition: "If any one will come after Me, let him deny himself, take up his cross and follow Me." It is not a cross of wood which Our Lord wishes you to carry, the severe penances of the anchorites in the desert which He urges you to attempt; it is the daily grind in shop, mill, factory, or store, that He has assigned as your penance and your cross. Bearing patiently the trials and hardships which your labor imposes, performing your daily tasks in a spirit of mortification, you can constantly bring forth fruits worthy of penance; you can continually take up your cross and follow Jesus Christ.

The Foundations of the Catechism

ERNEST R. HULL, S.J.
The Bombay "Examiner"

WHAT we have to begin with, and to secure before everything else, is more or less as follows: The first foundation—God is our maker, keeper, master, ruler and loving father. He is great and wonderful, and we must reverence Him and love Him and obey Him.

To obey Him is doing right, and then we are good; to disobey Him is doing wrong, and then we are bad. Doing wrong is called sin. Goodness is very pleasing to God, so that if we are good He will reward us in heaven when we die. Sin is very displeasing to God, so that if we are wicked He will punish us in hell when we die.

In order to reverence and love God we must say our prayers well, and be good in church. In order to keep good we must pray to God for help. If we do anything wrong we must tell God we are sorry and will not do it again, and pray Him to forgive us. Afterwards this will be done in confession.

The second foundation—God made man good, but he soon fell into sin, and his children also became sinful. God was very displeased, and would not let any one into heaven, even those that were good. But after a time God came down from heaven and became a man without ceasing to be God. This was Jesus Christ who lived 1900 years ago. He showed us how to be good by teaching and example. Then He was killed by wicked men. When Jesus died He took on Himself the punishment for sin which we deserved. In this way He saved us from hell, and gave us grace to make us strong against sin. He also opened heaven to us once more, if we would love Him, and try to live like Him, and keep out of sin.

In order to give us grace the Holy Spirit of God comes down into our souls and puts it there. When we sin, grace is taken away from us. Now we know God in three ways. As our Creator and Master He is called the Father; as saving us from sin He is called the Son; as giving us grace He is called the Holy Spirit. It is the same one God who does all these three things. So when we love or pray

to the Father, or to Jesus or to the Holy Spirit, we are praying to the one same God, even though there is a difference between all three.

The Third Foundation

After Jesus had taught us how to live He made the Church. He picked out twelve men called Apostles who were to rule the Church, and to teach all men what Jesus had taught, and make them Christians by Baptism. When the Apostles died the Pope took the place of St. Peter who was the head, and the Bishops took the place of the other Apostles. The Pope and Bishops went on all the time ruling the Church and teaching all mankind and making Christians by Baptism. Priests were also made, to teach and take care of the people. The Church teaches just what God wants us to know, and we must believe it because Jesus taught it to the Church, and we know that it is true.

By being baptised we belong to the Church; and in Baptism we get grace to believe what the Church teaches, and to obey God and the Church, and to keep good all our lives.

The fourth foundation.—The Church teaches us what God has commanded us to do, and not to do. When we feel tempted to anything wrong, the voice of God inside our mind tells us that it is wrong; and if we do it, we feel in a bad state, and cannot be happy till we have told God we are sorry and asked Him to forgive us.

These are some of the things we must do or not do: We must think of God sometimes, and love Him, and thank Him for being good to us, and must ask Him to help us to be good. This we do when we say our night and morning prayers, and when we go to church. We must go to Mass on Sundays, and behave well, and pray when we are there. In the Mass Jesus comes down onto the altar, though we cannot see Him, and is quite near us, and gives us grace when we pray to Him there. We should also go to Benediction, for Jesus is there hidden in the monstrance, and gives us His blessing.

We must honor and obey our parents, because God has given them to us to love us and take care of us. We must not give way to anger, or hate anybody, or quarrel,

or fight, or hurt other people, or say nasty things against them. If we ever do so, we must tell them we are sorry and beg their pardon.

We must not steal anything that belongs to our parents or to other people. If we do so we must give it back, or at least confess it. We must not spoil or break other people's things.

[Nothing should be said about purity except that children are taught to dress properly, and checked when they need it. The way in which the correction is done (by looking shocked) creates the instinct of modesty, though the reasons are not understood.]

We must tell the truth, and not tell lies, or try to deceive anybody, especially our parents. We must not *wish* for other people's things, for that may tempt us to steal them. In fact, it is not only wicked to *do* wrong things, but wicked to *wish* to do them, or take pleasure in thinking of them.

At night prayers we should think whether we have done anything wrong; and if we have, tell God we are sorry, and ask Him to forgive us, and promise Him to try not to do it again.

The fifth foundation.—Besides making man, God made the Angels in Heaven. Some of the Angels disobeyed God and became wicked, and God put them to suffer in hell forever. The Good Angels love us and pray for us and help us to be good. One Angel is set apart to look after each child; and you should remember this, and ask your Guardian Angel to help you when tempted to sin.

The Bad Angels try to do us harm, especially Satan, who is the worst of them. He tries to put wicked thoughts and wishes into us, and stir up wicked feelings, and thus lead us to sin. We must hate the devil, and get rid of all the bad thoughts and feelings he stirs up in us, and ask God to help us against him.

Good people when they die go to Heaven, where the Angels are. We call them Saints and Blessed. They are our friends, and pray for us; and we ought to love them and ask them to pray more for us. The greatest of the good people in Heaven is Our Lady Mary, the Mother of Jesus. Then there is St. Joseph, her husband,

and the Apostles, and many great Saints whose stories are written in books.

Wicked people, if they die without being sorry for sin and without God's pardon, go to suffer punishment in hell with the devil forever. Many people are good enough to go to Heaven, but still they have many faults and little sins. These do not go to Heaven at once, but are kept for a time in another place, suffering punishment till they are made clean. Then at last they also go to Heaven. We ought to have pity on these souls, and pray to God for them, that they may get to Heaven sooner.

Method of Teaching

The above program has been merely sketched out, and not carefully matured. It is meant only to convey an idea and a plan. Broadly speaking, we should consider a child extremely well-equipped if he realized it all.

It is all very simple and quite easy to realize, if we tell it to the child just like telling him fairy tales. Of course, it ought to be illustrated by pious stories. Only let them be sound and healthy ones, with no nonsense of exaggeration or false impressions—faults from which pious stories are not always free. It is easy to put a child's mind on wrong lines by an ill-chosen story, and sometimes with disastrous effects afterwards, when the child begins to reflect.

But the process should be aided by books—something of the "Royal Reader" kind, in large print, and suitable pictures. Here again care should be taken over pictures. They should not be done in a cheap way, but be large, clear, well-colored ones, free from all the faults of extravagance and unreality which vitiate so much of our so-called religious art

Pictures of God the Father creating the world are bad art—with all respect to Raphael and the great masters; and they are subversive from a religious point of view. We tell the child that God has no body, and yet here He is shown with a body. He has no beginning nor end, and yet He has by this time grown old. The child-mind may materialize God, but we need not confirm its materialization. Of course where God appeared to men one can represent Him this way, and explain that He took such a shape. The same with Angels. They have no body,

but they took some shape like that. The creation pictures should be natural scenes of a rugged dark world, the light dawning, the sea and land and sky, the plants, animals and man, and so on, just to make the lesson vivid. Pictures of persons should be dignified. It is positively hurtful to depict Christ as the ugly and maudlin object He is often represented. Common-sense and elemental good taste should control everything; always with one object before our mind: to make real the truths of religion, fix them in the memory, and convey the right impression.

The Bible is, among the Catholic laity, I am sorry to say, a sadly neglected book. Perhaps a reaction against Protestantism may explain it; but, after all, the Bible is the Word of God, and written for our instruction; and although not meant for a theological treatise, it is in many parts the best kind of instruction. Bible histories usually embody portions of its text; but there is no reason in the world why selected passages from the Bible should not be read to the children as an accompaniment to the foundation course. Recondite passages, of course, will be left out. I would reserve the Creation account to the upper classes, when its puzzling parts can be explained. But the story of Adam and Eve, omitting some verses here and there, cannot be surpassed. The same with selected passages throughout the Old Testament which, being read from the book, would introduce to the children the idea of using the Bible afterwards. The Gospels should be freely read. Nothing conveys such a picture of the character of Christ, or implants so deep an impression of His personality. . . .

The Typical Dominie

I am merely stating what has become proverbial—we all know the portrait of the typical Dominie. It is the mentality of the Pharisee without his moral crookedness; a punctilious devotion to method, not in its true sense as an adjustable adaptation of means to ends, but in the false sense of a rigid traditional routine which is as sacred as the letter of the old covenant was to the Pharisees, and as unchangeable as the laws of the Medes and Persians. Their motto practically is "Whatever is new is not true." At the sight of new wine they take it for granted, without

tasting it, that the old is better. Encroach one iota on their ancient preserves, and they think the whole edifice of education is threatened. They remind one of the average orthodox Hindu, who, when asked why he believes this or does that, has only one ansyer: "Our fathers did it before us, and we do the same."

Of course this scathing indictment does not apply to *all* who are engaged in education. Far from it. In most there is *some* elasticity, in many as much elasticity as might be desired. But even among these I have seen enlightened men, thoroughly dissatisfied with the prevailing system, exhibiting an almost morbid timidity when it was a question of taking upon themselves the responsibility for any new departure, no matter how clearly an improvement. They feared resistance; they feared opposition; they feared condemnation from their compeers, whose voices, supported by the inertia of long tradition, were almost sure to prevail against them.

Those amenable to improvement will probably say: "Tell us how we can put it into effect, and we will start at once. But see the hundred and one difficulties in the way. A clever and well-informed parent could do it; but how many parents are clever and well-informed? As regards school, a clever and well-informed teacher might do it; but the ordinary run of teachers are humdrum people, who can only follow the wooden method of the catechism. Unless they have a fixed quantity of matter they will do nothing but talk round the subject. Unless there is some definite test like lesson by heart we have no check on their work," etc.

The Primary Schools

There is another difficulty: "Even if such an informal course could be fitted into the lower classes of a high school, what about the primary schools? After four years the pupils go out of our hands, and depend for the rest of their life on what they learned then. For such children we have to cover the whole ground of what an adult Catholic ought to know, and the foundation course you propose is not enough for this."

It is a practical difficulty, but not so great as the difficulty which attends the other system. If you attempt to

stuff into the primary-school child the whole of the catechism you are undertaking a task of monumental futility —monumental because the futility pervades the whole structure from foundation to roof.

It is futile both in its beginning and in its end. It is absurdity super-imposed upon absurdity, and reminds us of Kant's grotesque image of "one man milking a he-goat while another holds the sieve." It is futile in its beginnings, for in the time given to the lesson you will never succeed in getting "all that an adult Catholic ought to know" into the head of a small child. The child will only understand and remember those parts which concern child-life, and those are more or less what I have included in the five foundations. Secondly, if attention were confined to those foundations, with a little extension, the child would have a chance of really learning something which would stick; but if you try to shove in whole sacks full of further knowledge contained in the full catechism, you will only choke the child. Out of the undigested mass it will retain nothing at all. Essentials and accessories will alike be lost. Consequently a complete failure will result. The child leaves school dyspeptic and debilitated, and after gradually getting relieved of its fulness, becomes an empty void; and what is worse, without the least appetite to fill it afterwards.

If a primary school could succeed in turning out its pupils with a full and vivid realization of the simple truth contained in the informal course just described, we should have every reason to congratulate that school on its success, and should not feel the least temptation to blame it for not doing more. Let us therefore seize the substance which is sure, and disregard the shadow, which is fleeting and precarious.

The World's Need of Christ

From the "Catholic Herald of India"

NOT so long ago the writer, turning over the pages of a magazine in a public library, was astounded by an article therein by an American Anglican Bishop, on what that prelate was pleased to call the "Failure of

Christianity." He seemed to have arrived at this very extraordinary conclusion from a survey of the evils abounding in the world, vice with upraised head stalking through the land, strikes in the industries, paralyzing trade, and the result: poverty and suffering everywhere. No doubt the economic troubles of the day are great. But in every age of the world's history, even amid the greatest prosperity, there were great economic troubles pressing hard on the poorer sections of the nations, just as we find today amid the economic troubles sharpers, agitators, who by preaching sedition, profiteering, or other nefarious means, have amassed a considerable fortune. But to say that, because of the economic troubles and the vices of the times, Christianity is a failure, is a fallacy of the first order. For the fact is that social and economic troubles arise from the ill-adjustment of things, precisely because the teachings of Christianity are set at nought and men legislate without Christ. Christianity inculcates virtue, and when Christian principles are jettisoned, vice is the resultant. Similarly, Christian Socialism, as explained in the immortal Encyclical of Pope Leo XIII., *Rerum Novarum,* is discarded, an anti-Christian and pagan Socialism comes in, and then ensue riots, revolutions, and what not.

If Christianity be a failure, of what creed is the Anglican Bishop a minister? Protestantism is indeed a failure, for it is a negation of the truth revealed by Christ Himself and taught by the Church He founded, and it cannot hold together and keep itself. The very attempt of Protestantism to appropriate to itself the term Catholic shows how ashamed it is of the Lutheran revolt. All the social evils of the day are the logical outcome of Protestantism, and all the troubles which have appalled the prelate are to be found in the bosom of Protestantism. They are, indeed, for the most part outside the Catholic Church. It was a saying of Joseph De Maistre that the Catholic Church is as Noah's Ark floating in turbid waters, sin and iniquity all around it, but not touching those within. We do not insinuate that the Catholic Church is the Congregation of the just only; alas no, we ourselves are conscious of being very far from its ideals. But in acts of parliaments, in the universities, in science, the religion of Christ

is thought to have no concern; in the libraries you may read Homer, Cicero, Spencer, Darwin, even attacks on Christianity; but you may not study Christ or His religion. In the universities you learn anthropology, biology, but these have nothing to do with Christianity; they are taught in a way which rather destroys Christianity. A student of medicine inevitably comes up against difficult philosophical theories of life and soul, and delicate ethical problems concerning physiological functions and pre-natal life, and from all this the Christian message is carefully and legally excluded, and so Christianity has very little or nothing to do with actual, everyday life. Faith becomes as an excrescence remaining organically distinct.

Christianity Misunderstood

But find, if you can, a more radical misconception of the place of Christianity in human history and life. Christ and His revelation are not a collection of convictions added to life and subtractible without in the least affecting our outlook on life. The fundamental fact of our very existence postulates our need of Christ, and because we lack this consciousness of our need we fail to appreciate the place of religion in our lives. Christianity is inextricably intertwined with all that is best and noblest in life, organically connected with our culture, our philosophy, our civilization. From us individually, or from humanity as a whole, belief in Christ could not be uprooted without irremediable intellectual and moral disaster.

It is a fact of history, a fact we are apt to overlook, that it is only by means of Christ and His revelation that men can live in truth and virtue. The very completeness of the result blinds us as to the process. It is to Christianity that we owe our belief in God, in immortality, in human personality, our ethical and cultured ideals. It is to Christianity that the world at large owes its greatest heroes, the preservation of the arts and learning, in a word, all that is best in it. Christianity lights up every nook and cranny of life, it purifies human reason, and ennobles the will. "Hence," says St. Paul, "if anyone is in Christ, he is a new being." And Christ Himself said: "Without Me you can do nothing," and "No man cometh to the Father but through Me," For every act of ours we need Christ

—terrible thought—we need His concurrence even for sin. Herein lies the essential malice of sin—that we use His concurrence to offend Him.

There is a vast difference between logical probability and real conviction, between the potentiality of reason and its exercise. All the geometrical problems of Euclid existed long before him, and yet no one saw them until he had proved them. The actualization of reason is dependent on contingent facts of education, chracter, training, etc. What is true of one science is truer of ethics and religion. One who leads a loose, careless life cannot perceive the beauty of virtue; one sunk in material pursuits feels no yearning after God, indeed finds it hard to realize His existence, His goodness. And as in the case of physical sight, the gradations between perfect sight and total blindness are innumerable, so too in that of the soul-sight, intellect and reason, it varies enormously in individuals. One of the functions of faith is to clarify the vision of the soul. Faith is no more the enemy of reason than spectacles are of sight.

The Hopeless World

"Brethren," St. Paul says, "we will not have you ignorant concerning them that sleep, so that you may not grieve like the rest that have no hope." It is true today that the rest, *i.e.*, non-Christians, those who have rejected the Christian message, have no hope of immortality. Explain it as you like, but proofs have been accumulating in men's minds for two thousands years and more, that they are unable to grip and convince themselves. If philosophy and science, apart from religion and grace, cannot in the mass of mankind substantiate belief in immortality and in the validity of ethical principles, then the continuance of the higher elements of civilization is absolutely dependent on Christianity. For no one conversant with human realities will deny that the loss of such belief would mean an enormous strengthening of what is material and brutal at the expense of all the finer and spiritual factors in life.

Sidgwick, Bain, Mill, Huxley, amid their flounderings, confess the inadequacy of natural reason and the world's

debt to Christ. The only social ideal that will work effectively, that does work effectively, is the Christian ideal. What else can secure the principle of adequately conferring on life a value commensurate with its sufferings, or can reconcile society and the individual, labor and capital? Where outside of Christianity is there a sure grip of social problems? Family life, the rights of the unborn, the claims of the weakly, the regeneration of the sinner—their only champion is Christ. There never will be any mechanism whereby sin and suffering can be eliminated. How are high motives, self-sacrifice, good-will to be generated; what can create clean hearts and right spirits in men and women? Not laws or leagues, nor resolutions or constitutions, but Christ alone. Verily is our need of Him great, the human soul needs to be personally united to the person of Christ. We need Him every moment of our lives. Yes, we do need Him. For without Him we can do nothing absolutely. Christianity is not a failure. It is yet a living and energizing force, making heroes and saints of poor, fragile men and women; every day it is doing wonders, confounding the wisdom, the pride, the strength of the world.

Pius XI and the Genoa Conference

THE keen desire by which We are animated to see established in the world a new peace which does not merely consist in a cessation of hostilities, but principally in spiritual reconciliation, causes Us to follow with solicitous attention—in fact with anxious trepidation—the work of the Genoa Conference.

We have already invited Our faithful people to invoke with fervent prayer the benedictions of God on this Conference. We cannot hide the intense satisfaction We feel at seeing removed, thanks to the good-will of all, the serious obstacles which from the very beginning seemed to make the possibility of agreement remote.

Nobody, in fact, can doubt that the happy issue of such a great assemblage, which includes representatives of all the civilized nations, will mark a historical date for Chris-

tian civilization, especially in Europe, the people of which have suffered so much in past conflicts and through its recent and most deplorable consequences, and rightly desire that through the agency of the Conference the danger of new conflagrations shall be removed as far as possible.

May full attainment at least prepare the basis for the future and not far-distant advent of a new era of peace, of which one may say, with the Bible, that justice and peace have joined, remembering that the exigencies of justice must be tempered with charity.

Such a return to the normal state of human relations in its essential elements, in conformity with the dictates of reason, which is also the Divine command, will work greatly to the advantage of both conquerors and conquered, but especially to the advantage of those unhappy populations of Eastern Europe which, already laid waste by war, by internecine struggles, and by religious persecutions, are now in addition decimated by famine and epidemics, while they embrace in their territory so many sources of wealth that they might be strong elements in social restoration.

May Our word of compassion and comfort, together with that of Our lamented Predecessor, reach these populations, though they are divided from our Communion by an ancient difference, and may these unhappy populations also receive the ardent desire of Our paternal heart to see them enjoy, together with Us, the same gifts of humility and peace which are expressed by common participation in the Holy Mysteries.

And if by the height of misadventure, even in this Conference, the attempts of sincere pacification and lasting agreement should fail, who can think without trepidation how much the condition of Europe, already so deplorable and threatening, would be aggravated with the propect of continually increasing suffering and the danger of a conflagration which would involve in its ruins all Christian civilization?

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Catholics and Darwin

Henry of Windsor

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THE CATHOLIC MIND
Vol. XX, *No.* 11, *June* 8, 1922

The Bible and Human Evolution

FRANCIS P. LEBUFFE, S.J.

IN an article, which was reprinted in the CATHOLIC MIND of April 8, the writer took issue with the evolutionists on purely scientific grounds and showed the utter lack of any scientific proof of non-man ancestry of man. He now wishes to evaluate the evolution of man from a non-man stock in view of religious data. It is frequently asserted that there is no contradiction between the Bible and human evolutionistic theories as proposed by the ordinary advocates of evolution.

To this assertion, the writer offers another flat categorical denial. Of course, he now automatically excludes from the circle of readers all those who follow the school of so-called higher criticism or divisive criticism, that is, those who make the Bible a hodge-podge of original bits of literature, at present wholly lost amid multitudinous accretions, unless, of course, a DeWette-Graf-Wellhausen, a Harnack or a Haupt discovers a saving touchstone to test the true from the false. This paper necessarily appeals to those only who accept the Bible in whole and in part as the Word of God.

Viewing the Bible in this way, it is impossible to hold to the common doctrine that man evolved from a pre-man ancestry, *i.e.,* it is impossible to hold that a tribe or tribes of monkeys evolved into a tribe or tribes of men. The question, then, is this: Can a thorough-going believer in the Bible as the Word of God hold that many animals evolved into many men? Has the present human race a multiple origin or have we all descended from one set of parents? Can we hold that there was first a pre-monkey, pre-man tribe of tribes and then a sub-man tribe of tribes and then an emerging tribe of men?

BIBLE ANSWER EMPHATIC

The answer from the Bible is emphatic. We must hold that the present race of man came from a single set of parents. *i.e.,* Adam and Eve. Why? Because the Bible distinctly and clearly asserts that the human race is descended from one man.

The Bible frequently affirms the oneness of parentage of the human race. In other words, it asserts and reasserts that mankind has come from Adam. Whence is this assertion proved? From many places. In the opening chapters of Genesis we are told of Adam and of his solitary existence and, of the formation of Eve and subsequently of their children. Genesis, ii, 7, 18, 22: "And the Lord God formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul . . . and the Lord said: It is not good for man to be alone: let us make him a help unto himself. . . . And the Lord God built the rib which He took from Adam into a woman: and brought her to Adam." Again in Genesis, iii, 20: "And Adam called the name of his wife Eve, because she was the mother of all the living." In Wisdom, x, 1: "She (*i.e.* Wisdom) preserved him that was first formed by God, the father of the world, when he was created alone."

In the New Testament we read in Acts vii, 22, wherein St. Paul addresses the members of the Areopagus: "And (God) hath made of one all mankind to dwell upon the whole face of the earth." Again throughout the pages of the New Testament we are taught that Christ came to redeem those who fell through Adam. His Saviourship consists precisely in this, the supernatural rehabilitation of mankind thrown down from a height by reason of Adam's sin. Inextricably interwoven are these doctrines: Adam and Eve, Adam's fall, the need of redemption, the Redeemer.

In 1 Corinthians xv, 21, 22; we read: "For by a man came death and by a man the resurrection from the dead. For as in Adam all die, so also in Christ all shall be made alive." In v. 45: "The first man, Adam, was made into a living soul: the last Adam into a quickening spirit." And to quote one last text, we have the classic passage from the Epistle to the Romans, ch. v, 12-19, wherein the whole argument of St. Paul may be summed up in his own words: "For if by reason of the offense of one man death hath reigned through the one man, much more shall they who receive the abundance of the grace and of the gift of justness reign in life through the one Jesus

Christ." Deny the oneness of parentage of the human race, you deny the fall, deny the fall, you deny the need of redemption, deny redemption, you deny Christ, and Christianity becomes the baseless assumption its enemies claim it is.

Moreover the one dominant note of the Old Testament was that of redemption through the Messias. The Old Testament may be summed up in one word: the story of a people's hope. Israel was chosen by God, and this it never forgot, and it was chosen to count one day among its children the Messias, Him that was to redeem the world. From Genesis to Machabees through the storied pages of days of glory and hours of lowest degradation, sung loud on the exulting harp of David and dreamed of in the visioning of prophets, ever was it "the hope of Israel" that was the crown of their joy and the star of deliverance that burst upon the gloom of night. All prophets, all seers, all Israel pointed one way to Him that was to come to bring about redemption. The Old Testament and the New Testament both are intelligible only by holding to Adam and Eve, the fall, the promise of redemption, redemption.

Quoting Spencer's Definition

This point has not been insisted upon sufficiently and the writer has seen thinking believers in the Bible inclining evolution-ward, actually look surprised, and heard them say, "I never knew the interlocking of those doctrines before." Yet interlocked they are inextricably. Bring in the evolution of many men from many non-man ancestors, and you have done with the fall of mankind through one first parent.

Well, do the protagonists of current evolutionistic theories know this, for they are not backward in telling us that the story of the fall is an old wives' tale, that man has never fallen, but that he has been rising, rising, ever rising from what time Haeckel's hexagon of carbon buzzed about self-placed in space, on through the days when the amoeba first tired of the slow amoeba-life, then through vast, vast eons of time until that day when Mr. Pre-Monkey, Pre-Man pulled himself up to the present level of *Homo Sapiens*. The process was so difficult. Oh!

so difficult and millions died on the field of Armegeddon as "the struggle for existence" thundered on under the clarion call of "The survival of the fittest."

No wonder, then, this interlaced and tangled war taxed even Herbert Spencer himself for adequate expression, until finally he defined it all for a waiting world: "Evolution is a change from an indefinite, incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations."

This is, indeed, a glorious definition, of which Goldwin Smith has said (*Contemporary Review*, February, 1882): "The universe may well have heaved a sigh of relief when, through the cerebration of an eminent thinker, it had been delivered of this account of itself." However, we, the less evolved, are grateful that Mr. Kirkman has translated it into Anglo-Saxon in this way: "Evolution is a change from a nohowish, untalkaboutable all-alikeness, to a somehowish and in general talkaboutable not-all-alikeness, by continuous somethingelseifications and sticktogetherations." Yet with the heritage of faith, "given once and for all to the Apostles" we are asked to accept that nonsense! The redemption by Christ entails the fall, the fall entails oneness of parentage, oneness of parentage puts a flat veto on the evolution of many animals into many men.

Hence the sweet words of Mr. Conklin ("The Direction of Human Evolution," p. 213): "The theory of evolution has given men sublimer conceptions of the world and its creator than has any rival doctrine," are absolutely and unmitigatedly false. For Adam and Eve it has given us the muzzle-faced, crooked-kneed, sloping-thighed sub-man imagined by Osborne, Conklin and H. G. Wells; for God's "reaching from end to end mightily" and "the Lover of souls" it gives us a pantheistic god identified with nature, for Conklin says ("Direction of Human Evolution," ch. vii, p. 209): "Undoubtedly the usual conception of God as creator and ruler is that he is a supernatural being. A great and good man in the skies. . . . The scientific conception of nature and of the universality of natural law conflicts with this idea, but it does not deny the existence of that which is symbolized

by the word of 'God.'" The Princetonian savant is really generous in leaving us a "symbol" and a "word." In science he is badly awry, but this statement suggests entire lack of theological training.

Age of Earth, and of Man

Current evolutionists frequently say that the Bible asserts that the world was created in six days of twenty-four hours each, and that these six days were just about 6,000 years ago. A wee bit of Semitic training and a peep or two into a competent commentary on the Book of Genesis might help to push back the borders of ignorance of these near-scientists.

First, as to the age of the world, Genesis tells us nothing. The word for "day" in the first chapter of Genesis is the Hebrew word *yom* (familiar to all of us from the annual Jewish festival *Yom Kippur*), which word, according to accredited scholars, can mean any period from the twelve hours of daylight or the twenty-four hours of a "full day" to any "period of time," even millions of years. We have a like use of the English word day, *e. g.*, "in my day," "in the colonial day," etc. Hence these "days" of Genesis may mean any period of time whatsoever, and thus no conflict between geology and the Bible exists therein. Of course there are other ways of explaining this admittedly difficult first chapter of Genesis, but the above explanation is offered to show that even though we try to square the Biblical account immediately with geology, no difficulty is experienced from the word "day."

Secondly, as to the age of man upon the earth, Churchward, "The Origin and Evolution of the Human Race," ch. I, p. 2, asserts: "When and where did man make his first appearance on this earth? Biblical scholars tell you about 6,000 years ago in Asia." Indeed? Well, Mr. Churchward must have met as many competent Biblical scholars as he has met Heidelberg men. Conklin, too, has to chime in on the same note ("Direction of Human Evolution," p. 4): "His (man's) origin goes back not to Adam and Eve and the Garden of Eden, 6,000 years ago, but to more primitive races of men, and then to pre-human ancestors, and in the end to the earliest forms of life upon earth." Indeed! Leaving aside all other unfounded statements in these as-

sertions plethoric with falsity, we attack only the question of the length of time of man's existence on this earth and we assert with like modesty of finality that the Bible gives no definite way of ascertaining the duration of man's existence. Such a conservative Biblical scholar as the great Sulpician, Abbè Vigouroux, in his *"Dictionnaire de la Bible"* give the chronology of the Bible thus: Creation——Deluge?——Abraham leaves Ur, 2138 B. C.

Even this last date cannot be determined from the Bible itself but must be fixed by archeological findings and the settlement of further questions, *e. g.,* whether Amprahel of Gen. xiv, 1, is the same as Hammurabi, etc. The confusion in the earlier history of the Egyptians, Assyrians, Babylonians, Summerians, etc., is patent to anyone who opens an authoritative author. For example, Menes, the first Egyptian King, reigned in 2360 B. C., according to Wilkinson; in 3124 B. C., according to Lepsius; in 4400 B. C., according to Burgsch. Evolutionists then, to the contrary notwithstanding, neither the Bible nor competent Biblical students assert 6,000 years for the age of man.

How old is man upon this earth? We do not know accurately, but there is no conclusive proof whatsoever that man is older than 10,000 or at the most 15,000 years. G. F. Wright, the eminent geologist, writes ("The Origin and Antiquity of Man") that man's presence on this globe "cannot be less than 10,000, it need not be more than 15,000 years; 8,000 years of historic time is ample to account for all known facts relating to this development."

Dreams of Near-Scientists

This is the opinion of others also who are real scientists, not near-scientists. Yet Churchward ("The Origin," etc.), will have it: "No one can be quite sure if man first existed a million or two million years ago. . . . Paleolithic man certainly lived here in these islands and in Europe generally over 1,000,000 years ago." Professor Osborn, too, when he spoke recently before a gathering of the New York Association of Biology Teachers, April 28, 1922, said: "The question is not 'God or Gorilla,' but whether man is at all related to the gorilla. I believe, however, that, while they may have had a common ancestor, man has been walking erect and following his own line of ascent

for more than a million years." Yes, with lurid and lyric leaps Osborn and Conklin and H. G. Wells with breathless haste speed back 25,000 to 40,000 years—the figures are Osborn's—to dear old Neanderthal and 100,000 to 300,000 to Piltdown's failing years, and then with sheer speed across the days when Heidelberg moved his lonely extant jaw, back to 500,000 years when Java men were taking Swoboda exercises to straighten crooked knees and taling "pooh-pooh," "bow-wow" stuff to coax new larynxes to formulate human speech. Professor Conklin, however, proves himself the better in hurdling, for his first leap is back 100,000 years to Neanderthalic days. But this unfair advantage is overcome by Professor Osborn, because both are neck-and-neck at the tape with 500,000 years for Java ape-men! Confusion worse confounded again; for Sollas, renowned geologist and anthropologist, places the Moucterians, the earliest known race of real men, 25,000 years ago, while Mr. Keith seems hurt if you do not grant him 350,000 years for the same. Yet Mr. and Mrs. Mousterian were products of a much later social environment than the Neanderthals and Piltdowns and other early "climbers." As Sir Bertram Windle, who ranks among the highest in his specialty, says so well ("The Church and Science," ch. xxiv, pp. 261-2, 4th ed.): "Readers can scarcely fail to be struck by the amazing discrepancies which will be observed to exist between the statements of different persons, all more or less authorities on the subject with which they are dealing. This, at least, clearly proves one thing, namely, that no real certainty, scarcely any probability, can attach to any matter concerning which such extraordinary differences of opinion exist." The way these gentlemen play hard and fast with centuries, again suggests a parallel from Tennyson:

"And Time a maniac scattering dust,
And Life a Fury flinging flame."

Public Deceived

This is the unproved nonsense with which our children are greeted in "The Story of Mankind" by Van Loon, a book which enjoys great popularity, yet one which gives five quite blasphemous pages to Our Lord. Therein the story is told from the time when "the first

living cell floated upon the waters of the sea. For millions of years it drifted aimlessly with the currents." Some cells stayed under water, some strayed on to the shore, and so they stayed and strayed and stayed and strayed on through plantdom and fishdom and animaldom until one fine day,

> And now we come to the parting of the ways when man suddenly leaves the endless procession of dumbly living and dying creatures and begins to use his reason to shape the destiny of his race. One mammal in particular seemed to surpass all others in its ability to find food and shelter. It had learned to use its fore-feet for the purpose of holding its prey, and by dint of practise it had developed a hand-like claw. After unnumberable attempts it had learned how to balance the whole of the body upon hind legs. (This is a difficult act, which every child has to learn anew although the human race has been doing it for over a million years.) This creature, though you may hardly believe it, was your first "man-like" ancestor.

Yes, and in books and articles and lectures that are not meant for children and are supposed to exhale at least a faint aroma of science, we have the like. Professor Osborn, before the New York teachers, said:

> To the violent innuendos and smug Biblical authority of Messrs. Bryan and McCann I recently replied, in kind, with a quotation from the Bible, "Speak to earth, and it shall answer thee." Nature promptly accepted the challenge. Last week, in Mr. Bryan's native State of Nebraska, there was unearthed a single tooth of a high order of primate. After forty hours of careful study and comparison, utilizing all the resources of our great museum, I can definitely announce that this tooth belonged to a primate midway between the higher anthropoid apes and man. This evidence conclusively proves that the anthropoidal apes reached the American continent. We have called this ancient sub man Hesperopithecus Haroldcookii.

Think of it! *One* tooth, *forty* hours study and lo! a new, unheard-of, unimagined race of sub-man, dubbed quite properly with a sesquipedalian sonorous name, is born full-fledged from the fertile brain of the professor, even as Minerva sprang full-panoplied from the head of Jupiter! Dear great-great-grandfather Hesperopithecus Haroldcookii, your extant children greet your long-lost, toothsome self!

This is the "stuff that dreams are made of," or rather nightmares; and because of it, we heartily subscribe to what Professor Gregory said (New York *Evening Post,*

April 1, 1922), in the naïvete of his attempted rebuttal to the writer's former article: "The exhibit (*i.e.*, in the Hall of the Age of Man, in the Museum of Natural History, New York City) is offered for what it is worth, without apologies, evasions or subterfuges." Well, scientifically, the *exhibit* is worth nothing.

One who believes in the Bible can have none of this stuff. For we came from Adam and we fell in Adam, and we were redeemed by Christ; and from this faith we do not deflect, for "We are the children of the Saints, and look for that life which God will give to those who never change their faith from Him."

Catholics and Darwin

BERTRAM C. A. WINDLE, ScD.

From the New York "Times"

WHAT is the attitude of the Catholic Church toward question of evolution? It is the question which I am asked to discuss. Let it first be noted that the Catholic Church is the only great religious organization, of a Christian character at any rate, with the almost negligible exception at the moment of the Greek Church, which has such an organization as enables it to have, or not have an attitude toward any matter, and to make it clear beyond cavil as to what that attitude is. This is a statement of a fact and not an argument in favor of that particular form of organization. There are persons today who refuse to be hampered in their speculation by the ordinary scientific opinion as to the shape of the earth being more or less spherical. They desire perfect freedom of thought in these matters, just as others do on religious questions. There are others again who think it safer, after having taken pains to ascertain the credentials of those whom they are going to listen to, to defer to the opinions of men who know more than they do about science on the one hand or religion on the other.

Let it be conceded, then, that the Catholic Church can have and make clear a corporate attitude toward evolution. What is that attitude, if any? The answer is brief

and clear. The Church has taken up no definite corporate attitude toward evolution.

Is it not strange that it should not have done so in connection with a matter so much debated? Not in the least, when due consideration is had to the state of the case. The "attitudes" or dogmatic pronouncements of the body in question are of twofold character.

1. There are dogmatic pronouncements relating to faith and morals and to nothing else, very rarely made, but, when made, binding upon the consciences of all desiring to remain in connection with the Church. We have nothing to say to these in the present inquiry.

2. There are other "attitudes" which, though not reaching to the pitch of importance just indicated, are serious pronouncements, though, to put it technically, the question of "infallibility" is not involved. Over these, having regard to their importance, it is desirable that much time should be taken for consideration, so that no mistake may be made, for subsequent rectification may be a lengthy business. Take the case of Galileo. Huxley said that in his opinion "The Pope and the Cardinals had the best of it," but all Catholic opinion holds that a mistake was made. It was a unique mistake, and it had nothing to say to infallibility, as all admit, but it took a long time to get it put right.

Not Sufficient Data on Evolution

The Church is not likely to take up an attitude until there are data to go upon, data of indisputable character. Are there such as to evolution? No one can claim that there are. It is now some sixteen years since I had the pleasure of reading for the first time for review purposes Professor Kellog's excellent "Darwinism Today," and I have been constantly referring to it ever since, for it is a mine of information. He tells us there that "amongst biologists confusion reigns" and, if that was true sixteen years ago, it is much more so today.

If there is no official attitude toward this question, are there is no indications of opinion? Certainly. That question can be answered in the affirmative. Let us consider this matter a little more closely.

1. There is an official attitude towards science. This

is often and ignorantly assumed to be a hostile attitude. It was the view of Huxley, for example, but Huxley, with many admirable points in his character, was by no means doubtful as to his own capacities for dealing with all questions and pontificated freely and ignorantly about matters like Home Rule for Ireland, for example, as to which and as to the attitude of the Church he knew as little as any man. If things were as he represented them, it would be difficult to explain how in the past men like Stenson, the father of modern geology and a great anatomist, too, who was a Bishop; or Haüy, the father of crystallography; or Spallanzani, the father of experimental zoology, both of whom were priests, could own allegiance to their Church and to science. Or how the same could be said today of Pasteur, de Lapparent, Mendel (an Abbot) and Johannes Müller ("the greatest anatomist and physiologist among my contemporaries"—Huxley). The official attitude is made clear in one of the Encyclicals of Pope Leo XIII, which says, "We proclaim that every wise thought and every useful discovery ought to be gladly welcomed and gratefully received by us, whatever its origin may have been."

2. "On the road leading to the question there are official utterances. (a) God created all things. It is the Biblical statement and one which cannot be controverted even by those who do not believe in it. "The so-called *à priori* arguments against theism and, given a Deity, against the possibility of creative acts, appear to me to be devoid of reasonable foundation"—Huxley. Many similar quotations could be given, but the position is plain.

(b) God might have created the world in any way pleasing to Himself. That follows from the above. He might, as Fallopius in the days of ignorance on the subject and Philip Gosse, when they had long passed by, both thought was the case, have created it, fossils and all, just as it stands. It is abundantly clear that He did not.

3. There are negative pieces of information which help us to a conclusion. (a) The Church is in no way committed to the chronology found in Protestant editions of the Bible and compiled by a Protestant Bishop. "The time has not yet come to fix an authoritative chronology of the Bible," says the "Catholic Encyclopedia." The time

does not seem near at hand, nor is it at all likely that any complete chronology such as has been essayed (without much success) by many men of science will ever be attempted.

(b) The Church is neither committed to the crude and unthinkable Miltonic idea of creation, nor to the rigid "special creation" view of Linnaeus, which still holds sway in many minds, that there are as many species as God originally created individuals. This entails an idea of species which is increasingly difficult to hold. . . .

4. We can fall back on the utterances of Fathers of the Church and of later writers whose books have been published with an imprimatur, which, by the way, contrary to the generally received but quite ignorant idea, in no way covers their scientific or historical facts, but merely asserts the censor's opinion that there is nothing in that part of the book which may border on theology which contradicts any "attitude" of the Church.

Now from the time of St. Augustine of Hippo in the fourth century there has been a constant stream of suggestion that at the creation many, almost certainly most living things were created, as he puts it "potentially" and so as not then to appear, but only as an unfolded product when the time for them had arrived. Not, be it noted, by what is called, very foolishly, an "interference." The clockmaker does not "interfere" to make the clock strike when we hear it chiming out midnight. He made it just so that it should strike at that time. St. Thomas Aquinas centuries ago, but also centuries after St. Augustine, mentions this thesis with approval. . . .

Deserting Evolution

In these days there is a good number of books which might be cited in which this view is taken up. [Here is one:] Father Wasmann, S.J., the eminent authority on ants, and, indeed, on biology generally, when expressing his concurrence with this view says: "My own conviction is that God's power and wisdom are shown forth much more clearly by bringing about these extremely various morphological and biological conditions through the natural causes of a race evolution than they would be by a direct creation of the various systematic species." And he

quotes very appositely from another writer, a Catholic priest, who says: "A billiard player wishes to send 100 balls in particular directions; which will require greater skill: to make 100 strokes and send each ball separately to its goal, or, by hitting one ball, to send all the ninety-nine others in the directions which he had in view? . . .

A quarter of a century ago, before the Mendelian pebble had been thrown into the biological pool and caused so much disturbance of the waters, a much more confident reply might have been given. As it is, it seems to me that if the theories put forward by Bateson and other prophets of Mendelism are true, most of the Darwinian doctrine, including natural selection, the inheritance of acquired conditions (without which there can be no evolution, so Herbert Spencer urged) and a number of other things, go by the board. Which tends to prove that perhaps it is wiser than at first might have been thought for the Catholic Church to have taken up no corporate or official attitude as to the question of evolution so far.

Henry of Windsor

From the "New Witness."

THE life of "Henry the Sixth" [by Mabel E. Christie] reads like a mystery play. The convulsed factions reel and riot, but round the central figure seems to dwell a curious and not altogether human peace. Miss Christie's history is indescribably better and more interesting than the Victorian nonsense about the Middle Ages: it is better too than what may be called the Diehard school in English history, which only admires violence and even cruelty, and misreads medieval England in the light of a Puritanic and Imperialist provincialism of a much later date. Miss Christie holds the scales evenly: she lets evidence and facts duly tell: people go to Mass in her book, and, though she quite properly condemns the treatment of the Lollards and the abuses of secularism and luxury so rife among the higher clergy, we get a very clear impression of two things, one, that Lancastrian England was absolutely soaked in Catholicism, and, two, that,

in spite of feudalism and sacramental monarchy, it was a thousand times more democratic than it is today. Unpopular and traitorous ministers were often put to death by the mob, and "the people" was no mere figment of speech in a political discourse: it was something as terrible, as alive and as sensitive to danger as a swarm of bees.

There has always been a bias against Henry in the Whig histories, and my only complaint about Miss Christie's work is that she does not tell us enough about him to show how extraordinary and how good he was. We get a little too much about the quarrelings of the royal dukes and semi-royal nobles, most of whom seem to have been rather like brutal and arrogant schoolboys, and, though the Wars of the Roses, of course, concerned Henry intimately, it is his personality that really interests more than his lost battles. The older historians hated him, I suppose, because he was really a Catholic saint and very nearly canonized, and may yet be (I speak under correction), and also because he was what the Diehard school calls a "failure," *i.e.*, he never instigated an aggressive war. Miss Christie suggests that, if he had had more strength of will, he would have been the English St. Louis. The Golden Age, however, was over, and Louis the Ninth, be it remembered, preceded Louis the Eleventh. If he had followed him, the life of a royal saint might have been as expiatory and sacrificial in France as it was in England. Henry the Fourth was, after all, a usurper and the murderer of poor Richard: and, as Miss Christie clearly points out, Henry the Fifth's invasion of France was unprovoked and unjustified, and brought appalling troubles on that kingdom.

Henry came to the throne as the representative of a house already burdened with guilt, and, before he had reigned ten years, the English had judicially murdered St. Jeanne d'Arc. As against all this, you find in him, even in a book which only devotes one chapter to his character, an extraordinary modesty, gentleness, charity and consideration. His alms-giving appears to have been ceaseless, and indeed he practically ruined himself by his generosity: he was very devout: and, though it is said that he displayed great courage in battle, he would never lift a sword against Christian man. Those who cannot see the expia-

tory element in all this, dismiss his virtues as mere feebleness or futility, fit "only for the cloister," in their own expressive phrase: he was a failure, and so forth. The people, however, seem to have loved him: if his misfortunes were really due, as they largely were, to his incapacity for intrigue, the reflection, as Miss Christie admits, is rather on the brutality and appalling quarrelsomeness of the age than on the gentle King. Two political faults were his, certainly: he chose incompetent ministers and he gave his wife too free a hand. In his dark days Marguerite was a magnificent heroine: but in the days of his glory she did much to ruin him.

The Key of the Man

The key to this remarkable man is not, of course, to be found in politics. They called Edward of York "The Rose of Rouen," but Henry had most knowledge of the Dark Flower of Pain. The image of the Crucified was his main interest, and the Carthusian John Blakman wrote his life: to this mystical King the noise of the factions must have seemed at times like the noise of fighting kites and greedy crows: it would fall on his ears dully and far away, like the distant boom of a great water. Yet I fancy none of her monarchs ever did more for England, in a moral and spiritual sense, than this one: though he could not fight for her, he could suffer and pray and die for her: and it was the man who merely gave a gentle rebuke to the savages who wounded him, who also left behind two great colleges, still one of the glories of England. As we look at that dark, melancholy face, in the rather grim and precise portraits that have arrived, we realize that this was a man who did not live by exterior standards alone: and that, whatever crimes of aggression England has committed, this King, at least, was guilty of none. Here was one who lived unspotted from the world and knew the uttermost limits of earthly humiliation: and, if we can find anyone more suitable to become a national saint in the company of the Confessor and the Slayer of the Dragon than he, I do not know who he is.

Recent reviews in the press on this book show, I think we may safely say, the extent to which Protestantism and Imperialism combined have warped the English religious

and historical instinct: anyhow, so far as understanding the Middle Ages is concerned. Henry was one of the most remarkable persons who ever occupied the English throne: and it is practically certain that he would have been canonized if it had not been for the exasperating avarice of the first Tudor, who was, according to the *Times* reviewer, "a great man," Henry the Sixth was not a "great man": oh no, but he would have been a saint in name as well as in deed if the meanness of the Welsh King had not triumphed over his desire to give St. Edward a crowned and chrismed fellow to share the devotions of the English at Westminster. Well, concerning this hallowed and tragic King, the superior *Observer* can say little save that he was "futile," and the *Times Literary Supplement,* which so invariably spoils excellent criticism by touches of arid or jejune intellectual priggery, gives the book a column, most of which—O verily a nation of shopkeepers!—is devoted to the cloth trade: here Henry figures as "retiring" and "not a great man," a distinction reserved for that passionate tyrant Henry the Second, Henry the Fifth, ever an idol of the Diehards, and the careful and cautious politician who married Elizabeth of York to prop up a quite preposterous claim to the throne of Edward the Third. No one denies that Henry the Second and, of course, Henry the Eighth were "great" men —though the Fifth and the Seventh Henries have small claim to that title. Let them all be "great," if you will: but don't pretend they were "good." I should, however, like to enquire into the reason why the only Henry—and in fact almost the only English King—who was truly "good" should be so readily denied the title of "great." No doubt he was a failure, as far as this world goes: but *why* he was a failure and yet something also infinitely grand, holy, pathetic and noble, takes at least one of his own religion even faintly to understand.

A "Heroic King"

I have not yet done with the *Times Literary Supplement*: but when we turn to the *Saturday Review* we do find, in spite of a great many most offensive remarks, a dim and blundering sense that Henry's apparent contradictions could only be resolved in Heaven. "The least

heroic of our kings" is directly contradicted by the statement later that "his physical and moral courage, springing alike from his intense faith, were incontestable," and, in Miss Christie's words, that "If fate placed him on a battle-field, he remained there, even though wounded and in great danger, when the lords who were supporting him at the moment fled for their lives." Is that really a less Christ-like or kingly heroism than that of his father, the wager of an aggressive war, the ruiner of France and the originator of that spirit in the English soldiers which ultimately led to the martyrdom in Rouen of her who, after the Poverello, is perhaps the greatest glory of the Christian Middle Ages? Any "great" man can kill a saint: Henry Plantagenet did it very successfully too. It takes more than mere physical courage to *be* one: now the poor king of insult and tragedy had that courage.

The *"Saturday,"* however, though it calls him "a lesser provincial saint"—it is difficult to see why the England of Beaufort and Bedford and Neville should have been more provincial than any other Catholic kingdom—shows by an allusion to St. Jeanne that it has more than an inkling of the truth. Though Warwick bullied the unwitting King into signing indictments against her, the two poor Holy Innocents had much in common: and *Jhesus, Maria* might well have appeared in England on the doomed banners of the Dark Rose, whose spines provided the last Lancastrian with an undecaying Crown of Thorns. The English Imperialists do not understand this man: because he is the martyr of Imperialism. His grandfather stole the crown from that other tragic failure, the golden Richard, whose great royal portrait hangs even now at Westminster: and an Archbishop, who afterwards in shame and penitence built the College of All Souls, advised his father to lead into France the armies which nearly destroyed her: and the English and Bishop Iscariot of Beauvais burnt the Shepherdess of France in Rouen: and the English still mock at the tragic Innocent who sat on the throne of the usurpers, of boundless compassion towards the poor, the founder of two great colleges, made in all things like to the Crucified.

Why Should Protestants Go to Church

From the "American Church Monthly"

THOSE who are scrupulous in the observance of their religious duties sometimes give utterance to impatient and intolerant criticism of Protestants because they appear to take no interest in religion, or they do not go to church, or they never say their prayers; in short, because they act very much like pagans. No doubt it does get on the nerves of devout Catholics to be thrown with people who pretend to be Christians and yet never show any outward evidence of it in the ordinary expressions of religious devotion.

To such criticisms our answer ordinarily would be, Why should they? Why should Protestants go to church, for example? They have never been taught any definite religious truths, nor has it ever been impressed upon them that they have any duties in the way of prayer or worship. They have been allowed to grow up with the notion that religion was largely a matter of the feelings. If one felt like praying or going to church, then it was perfectly natural to do so, but otherwise there was no obligation. Furthermore, they have been led to suppose that personal devotion to the minister was the main thing. If they were fortunate enough to be under a minister that they liked, why then naturally they would be regular attendants at the services at which he preached. But if they did not like their minister there surely could be no good reason why they should go to church.

Why should they? What is there attractive about the average Protestant conventicle? Recently, to be sure, Protestant churches have been erected whose interiors are more churchly and constructed according to the most approved Gothic standards. But usually the interior of a Protestant church is bare and uninteresting and irreligious. There is nothing about it that would suggest that it is a Christian place of worship. It might be a lecture or concert-hall or the auditorium of a civic or literary society. There is rarely anything spiritual or sacred about it, or any association to which the worshipers therein become attached because it is connected with the most intense experiences in their religious life.

Why should they? Protestants have never been taught that they should go to church to worship God. There is almost no worship in their services, but simply the listening to a lecture, a sacred concert and a long extemporaneous prayer, together with a brief reading from Holy Scripture. In many Protestant services the reading from the Bible is the only distinctively religious action in the whole proceeding.

We have found it difficult to understand why any Protestants ever do go to church, or why they keep up any interest in religion. When we meet a man who tells us that he was brought up in some kind of a Protestant creed and has not been to church for years, we do not feel in the least like scolding him; we have the greatest sympathy for him, and feel like saying, "We don't blame you in the least, that is exactly what we should do if we had the same religious notions as you have." It is conceivable that he might have been born with a religious temperament and when he found that his Protestant traditions did not give him what he needed he would make a search for some other form of religion that would satisfy his soul; but if he had no religious temperament it was quite natural that he should have fallen away from religion and lived in indifference, as so many of his fellow-Americans do.

With Catholics, of course, the matter is wholly different. They know better. They have been taught distinctly and categorically about the faith and practise of the Church. They know that when they go into a church they will find there the Sacramental Presence of their Saviour. They know that the primary reason for going to church is to worship God in the way which He has appointed. They know that it is an obligation resting upon every faithful Christian to observe the Lord's Day by being present at the Lord's Service, which is the Holy Eucharist [Mass]. They know that they are committing sin if they allow Sunday to go by without attending Mass, unless they are hindered by ill-health or some urgent necessity. They have been given much and of them much will be required.

Protestants have been given little, and even that little seems to be taken away from them by the progressive secu-

larization of their religion. Protestantism is from its very nature self-destructive. It began by telling people that they did not have to perform good works, such as prayer, worship, confession, and so forth, but only have faith. The people have taken the Reformers at their word, and as a result Protestantism as a positive religious force is rapidly disintegrating.

Is This a Protestant Country?

From the "Nativity Mentor"

LADY ASTOR is a charming lady. She took New York by storm. If she would be a candidate, there is no public office to which she might not aspire. She has sound views on most questions. It would be hard to find a flaw in her ideas about marriage, family life, and the training of children. But, like everyone who writes or talks much and especially off-hand, her Ladyship made a rather bad break in one of her talks in New York. She found fault with the plan of the Knights of Columbus to recast American history and she said "this is a Protestant country." Is it? According to the latest figures available, more than sixty per cent of the people in these United States belong to no church, have no creed whatever. At least 50,000,000, or nearly half the population have never been baptized and therefore they are not even Christians. Of the forty or fifty millions who have some creed, at least eighteen millions are Catholics. The rest are just non-Catholics. They are divided into the various religious denominations, but only about one-fourth of them practise any form of religion or attend any church. How the lady can claim that "this is a Protestant country" does not appear. Had she asserted "this is a pagan nation" we would find it hard to deny the justice of her appellation. Pagan it may be, but Protestant it certainly is not.

The plan of the Knights to produce a new American history cannot be criticised. The object of history is to set forth the truth. It is evident that none of the existent histories is entirely truthful. If the Knights can show that those books suppress truth or relate falsehood, they will deserve well of every friend of truth.

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Faith, in Milton and Dante

TERENCE L. CONNOLLY, S.J.

A PROTESTANT commentator on Dante and Milton has said: "As Dante was the poet of the Roman Catholic Church, so John Milton was the poet of the Protestant Reformation." Like almost every general statement, this one is true only with qualifications, but it will serve very well to bring out the comparative ideals of Milton and Dante. Nearly every point of difference between them, especially in their greatest poems, is due to the difference in their respective religions, while their points of similarity can easily be traced to the fact that both were Christians. For instance, the very foundational conceptions of Milton's epic and the Divine Comedy are clearly the result of the religions of the poets who wrote them. It would have been impossible for one so thoroughly Catholic as Dante to fashion an "epic of which the rebel Archangel is the hero," and "the consummation as regards man, is the loss of innocence and Eden and the liability to death; though the consummation as regards Satan is more in the nature of a triumph." (Masson, "Introduction to Paradise Lost.") Such a poem would have done violence to the very instincts of his Catholic Faith and so it was that under its infallible guidance, he chose a subject which "taken in its literal sense, is the state of souls after death. But considered allegorically, it is man and the rewards and punishments he meets with from Divine justice, according as by his own free acts he deserves well or ill." Was it a mere accident that Milton with his Turkish disdain for woman, chose a theme in which Eve was the temptress who brought sin and death upon the human race? How impossible it would have been for Dante with his awesome reverence for woman, born of his devotedness to her who was

"Humble and high beyond all other creatures
The limit fixed of the eternal counsel." (Par. xxxiii.)

And how naturally did his nice sense of chivalry exclude Christian women, with but on exception, from the

realm of the damned. How instinctively did it lead him to the loftiest creation of all poetry, Beatrice. Similarly, Milton, poet of the Protestant Reformation, was forbidden the treatment of purgatory, though, as Chateaubriand tells us, "it surpasses the subjects of heaven and hell, because it possesses a future, which they do not."

Milton's Religious Doubts.

Of course, early in this work of comparison, we are confronted with a very great difficulty, the shifting nature of Milton's faith. Born, and remaining during youth a Puritan member of the Established Church, he had at thirty become an avowed Presbyterian; soon, he was an Independent or Congregationalist; ten years later, he had become a Baptist, in theory at least; during his later years, he was very near to being a Quaker; and during the closing years of his life "he ceased to attend any church, he belonged to no religious communion and he had no religious observances in his family." (Masson.) What a pathetic yet logical evolution from the first denial of the infallible teachings of the Church to the final rejection of all religious dogma and practise! How faithfully did it foreshadow the history of the Protestant Reformation itself!

Should we go to his "Treatise on Christian Doctrine," to find Milton's religious views, we should soon be lost in a perfect labyrinth of conflicting dogma. In it, as regards Divine revelation, Milton is a stanch defender of the sufficiency and infallibility of the Bible; respecting Divine decrees, he is an Arminian; concerning the personality of Christ, an Arian; in regard to the origin and nature of the soul, a Traducian. From all this it is evident how elusive a thing is Milton's Credo. But its very illusiveness is Milton's surest claim to the title, poet of the Protestant Reformation.

Dante's Unswerving Faith.

With Dante all is different. From the very first line of the Inferno, to the last line of the Paradiso his Credo embodies the simple faith of the Catholic Church. It is Beatrice herself, the symbol of Divine revelation, who tells him,

"Either Testament,
The Old and New, is yours: and for your guide,

The shepherd of the Church. Let this suffice
To save you." (Par. v.)

With this profession of faith, Dante clearly rejects all that is opposed to the infallible teaching of the Church. It matters not that he excoriates Popes who were his political enemies and inveighs mercilessly against the abuses of the Papal court. He never confuses the Prince of temporal power, with the Infallible Head of Christ's Church. Witness his words to Pope Nicholas III.

"If reverence for the keys restrained me not,
Which thou in happier time didst hold, I yet
Severer speech might use." (Hell, ixv.)

Milton, though the poet of the Protestant Reformation, had too true a poetic instinct to give any quarter to the fundamental doctrine of the Reformation in his great epic. He saw too clearly that justification by faith alone, destroyed freedom of the will and made of heaven and hell places of eternal destiny wherein men were to enjoy forever the unspeakable bliss of the blessed or suffer the unutterable torments of the damned, according to the mere caprice of the merciless God. Consequently, with unmistakable clearness he proclaims the Catholic doctrine of man's freedom of will, in his description of man's temptation by the devil.

"For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience: so will fall
He and his faithless progeny. Whose fault?
Whose but his own? ingrate, he had of Me
All he could have: I made him just and right,
Sufficient to have stood, though free to fall."
(Par. Lost, III, 93-99.)

Again, God the Father, speaking of His Only Begotten Son, thus describes the freedom of the Angels before their fall!

"They themselves decreed
Their own revolt, not I: If I foreknew,
Foreknowledge had no influence on their fault."
(Par. Lost, III, 116-118.)

Again, when the Angel Gabriel dismisses Adam, his parting words are,

"Stand fast: to stand or fall
Free in thine own arbitrament it lies."
(Par. Lost, VIII, 642-643.)

It is hardly necessary to say how clearly the Divine Comedy shows Dante's belief.

"Supreme of gifts, which God, creating, gave
Of His free bounty, sign most evident
Of goodness and in His account most prized,
Was liberty of will." (Par. V.)

Milton's Satan

Though Milton in his poem rejected the fundamental dogma of the Reformation, he possessed in a rare degree its fundamental vice, Satanic pride. Would it be uncritical to say that this is the reason for his sympathy with him who is pride incarnate? How else could he have described him with "such resemblance of the Highest"?

"High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous east with richest hand
Show'rs on her kings Barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Thus high insatiate to pursue
Vain war with Heav'n."
(Par. Lost, II, 1-10.)

Nor was it only a semblance of external majesty that Milton's Satan retained, when he exclaimed

"What tho' the field be lost?
All is not lost; th' unconquerable will,
And study of revenge, immortal hate
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might
Extort from me: to bow and sue for grace
With suppliant knee, and defy his power,
Who from the terror of this arm so late

Doubted his empire, that were low indeed,
That were an ignominy and shame beneath
This downfall." (Par. Lost, I, 105-116.)

Even the subordinate demons share something of Satan's princeliness, for when Beëlzebub rises to address the fallen host, Milton thus describes him

"Which when Beëlzebub perceived, than whom,
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seemed
A pillar of state: deep on his front engraven
Deliberation sat and public care;
And princely counsel in his face yet shone,
Majestic though in ruin: sage he stood,
With Atlantean shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noon-tide air."
(Par. Lost. II, 302-309.)

Again, it is Belial that mirrors his master's compelling pride and utters the false cry of impossible hope that would destroy the very eternity of the "everlasting fire which was prepared for the devil and his angels." (Matt. xxv, 41.)

"Nor want we skill or art, from whence to raise
Magnificence; and what can heav'n show more?
Our torments also may in length of time
Become our elements, these piercing fires
As soft as now severe, our temper chang'd
Into their temper; which must needs remove
The sensible of pain."
(Par. Lost, II, 272-278.)

Dante's Hell

How truly "shallow and false" is this, Milton's conceptions of hell, when contrasted with the awful truthfulness of Dante's lines,

"Through me you pass into the city of woe;
Through me you pass into eternal pain;
Through me among the people lost for aye.
Justice the founder of my fabric moved . . .
Before me things create were none, save things

Eternal, and eternal I endure.
All hope abandon, ye who enter here."

(Hell, III.)

Such is the Catholic picture of the eternal prison-house of despair. There is as little of hopefulness in it as there is of loveliness in Dante's Catholic portrayal of Satan.

"That Emperor, who sways
The realm of sorrow, at mid breast from the ice
Stood forth; . . .
. . . If he were beautiful
As he is hideous now, and yet did dare
To scowl upon his Maker, well from him
May all our misery flow. O what a sight!
How passing strange it seemed, when I did spy
Upon his head three faces: one in front
Of hue vermilion, the other two with this
Midway each shoulder joined and at the crest; . . .
The right 'twixt wan and yellow seem'd: the left
To look on, such as come from whence old Nile
Stoops to the lowlands. Under each shot forth
Two mighty wings, enormous as became
A bird so vast. Sails never such I saw
Outstretches on the wide sea. No plumes had they,
But were in texture like a bat: and these
He flapped i' th' air, that from him issued still
Three winds wherewith Cocytus to its depth
Was frozen. At six eyes he wept: the tears
Adown three chins distill'd with bloody foam.
At every mouth his teeth a sinner champ'd,
Bruised as with ponderous engine.

(Hell, xxiv.)

The horrible repulsiveness of this picture is increased a hundred-fold when from the interpretation of a great commentator we learn its full significance. "He (Satan) stands out breast-high from the ice-bound Cocytus: the upper portion of his gigantic form, towering upwards into infernal space, has three faces, one fiery red, another of pallid hue, the third coal-black. These represent the three then known quarters of the globe, Europe, Asia and Africa, for in them all this 'Emperor, who sways the realm of sorrow,' has slaves. His triple face is also in a sense a monstrous and infernal antithesis of the most Holy

Trinity, whom Dante on the threshold of hell describes as supreme Power, Wisdom, and Love. Hence one face is red with rage, the rage of the violent against God. Another is black as night, for the pall of ignorance has extinguished the light of grace. The third is ghastly white, where pallid envy has blanched the white hue of love. Once preeminent among the Seraphim, like them he has three pairs of mighty wings, but they are hideous and like those of a bat. When he unfolds them to raise himself from his fetters, the icy currents they produce freeze the lakes still harder." (Hettinger, p. 144.)

Dante's Demons Tremble

Again, Dante, unlike Milton, portrays the utter submissiveness of the demons to God's will in the scene in which, under the leadership of Malacoda, "with storm and fury" they threaten to destroy himself and Virgil,

> "Believest thou, Malacoda! I had come
> Thus far from all your skirmishing secure,"
> My teacher answered, "without Will Divine
> And destiny propitious? Pass we then;
> For so Heaven's pleasure is, that I should lead
> Another through this savage wilderness."
> Forthwith so fell his pride, that he let drop
> The instrument of torture at his feet
> And to the rest exclaimed: "We have no power
> To strike him." (Hell, xxi.)

This is the admission that Dante's Catholic sense wrung from the demons in hell, arrayed against the "Will Divine."

Contrast with this the reasoning of Belial, the stratagem of Beëlzebub, the ungovernable fury of Moloch, and Satan's ceaseless mustering of demons blind with rage. "O'er heav'n's high tow'rs to force resistless sway" (Par. Lost, II, 62.) Such a picture does not transcend Scripture: it contradicts it. But Dante, guided by his Catholic sense, simply embellished Scriptural truth. With imagery vivid and awful he attributed to the damned, according to the nature of their sin, sufferings accidentally different that added a touch of appropriateness and reality to them. For instance, of those who on earth had presumed to predict future events,

"Each wondrously seemed to be reversed
At the neck-bone, so that the countenance
Was from the reins averted; and because
None might before him look, they were compell'd
To advance with backward gate. Thus one perhaps
Hath been by force of palsy clean transposed,
But I ne'er saw it nor believe it so." (Hell xx.)

Again, we see the touch of fanciful appropriateness that describes the punishment of hypocrites.

"There in the depth we saw a painted tribe,
Who paced with tardy steps around, and wept,
Faint in appearance and o'ercome with toil.
Cloaks had they on, with hoods, that fell low down
Before their eyes, in fashion like to those
Worn by the monks in Cologne. Their outside
Was overlaid with gold, dazzling to view,
But leaden all within, and of such weight
That Frederick's compared to these were straw,
Oh everlasting wearisome attire!"

(Hell, xxiii.)

This will suffice for matters of sheer dogma to contrast the grotesque falsehood Milton has left us in his unguided treatment of an eternal truth, with the burning reality seared into our minds by the immortal Florentine, under the infallible guidance of holy Churc'..

The Style of the Two Poets

Even in the matter of style, I think it would be easy to show how the abstract indefiniteness of Milton and the detailed concreteness of Dante are but the clear reflections of their respective faiths. Likewise, the figure of Dante, "In the midway of this our mortal life," overwhelmed with remorse of conscience, standing before Beatrice,

"As children silent and ashamed
Stand, listening, with their eyes upon the earth,
Acknowledging their fault and self-condemned."

(Par. xxxi.)

is a genuine picture of Catholic repentance. Repentance that would reform life in conformity with definite and unchanging morality. Contrast with this, Milton. In his youth he had written,

"So dear to Heaven is saintly Chastity
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt."
(Comus.)

yet, in later life, chafing under the trials of an unhappy marriage, he changed his ideals with the dexterity characteristic of the Protestant Reformation and flooded England with repeated violent pamphlets in favor of divorce.

But we must say a word about the influence of their political opinions upon the work of these poets, for it has been truly said that political activity "made Dante lean, as it made Milton blind." Much has been written about Dante, the Ghibelline, but how he can be so called I do not understand. As Dean Church puts it, "he had a very decided and complete political theory, which certainly was not Guelph; and, as parties then were, it was not much more Ghibelline." Similarly, Milton has come down in history as the great Puritan poet and defender of the liberties of the people. That he was a great poet, we must concede; that he was a Puritan, we have already disproved; that he was not a defender of the liberties of the people is clear from every chapter of his political history, as well as from the irreverent, if not blasphemous passage in Paradise Regained where Christ Himself thus describes the common people:

"And what the people but a herd confused,
A miscellaneous rabble, who extol
Things vulgar, and well weighed, scarce worth the praise?
They praise and they admire they know not what,
And know not whom, but as one leads the other:
And what delight to be by such extoll'd,
To live upon their tongues and be their talk,
Of whom to be dispraised were no small praise,
His lot who dares be singularly good.
Th' intelligent among them and the wise
Are few, and glory scarce of few is raised."
(Par. Regained, III, 49-59.)

It seems almost cruel thus to destroy the delusive portrait of Milton painted by historians from Masson, his voluminous biographer, to the most recent textbook on the history of English literature. All of these writers seemed

to have conspired against the truth though some are less bold than Dr. Long who opens his sketch on Milton, with Wordsworth's sonnet! In such works we read much about Milton's profound Christianity. True, his lofty imagination could, with sublime boldness, say of the morning of Christ's Nativity,

> "The stars with deep amaze,
> Stand fix'd in steadfast gaze,"

but fifteen years later, when he had gradually lost more and more of his Christian heritage and grew in hatred of the Church from which he had derived it, he solemnly abolished the festival of Christmas, prescribed that business should be conducted as usual on that day and forbade shops to be closed! Again, we read much about the trumpet-blast of vengeance for the slaughtered Piedmontese, in the sonnet that begins,

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold,"

but why was that trumpet silent when his own party perpetrated the ten-fold more awful massacre of Drogheda? In like strain we hear perpetually of Milton's candor and religious fearlessness in refusing Anglican Orders because he could not in conscience take the oath required of candidates, but it is a matter of historical record that a short time previously he had twice taken that identical oath: once before receiving his A.B. degree at Cambridge and again three years later when he was given the degree of M.A. It would not be difficult to establish a very clear connection between these neglected facts in Milton's biography and the accommodating nature of the Protestant Reformation, for as surely as calumnious haters of the Church have accused the Jesuits of teaching the odious principle that the end justifies the means, so surely does history show that the leaders of the Protestant Reformation had a well-developed faculty for putting it into practise. With these, Milton's characteristics, Dante's steadfastness, not always blameless, suggests more than a mere contrast in character. Had Dante not professed the unchanging Faith of a Catholic he could hardly have written the lines that in the great adventure of life, reflected the unswerving purpose of his fierce earnestness.

"Do fortune as she list, I stand prepared.
Not new or strange such earnest to mine ear.
Speed Fortune then her wheel, as likes her best:
The clown, his mattock: all things have their course."
(Hell, xv.)

From this merely suggestive comparison of Milton and Dante, we see how strikingly similar they are, yet how utterly unlike. Similar, in that both are Christian; unlike in that one is Catholic, the other, Protestant. Thus, even in literature—or rather, especially in literature—there can be no divorce between a man's faith and his works and to appreciate the one, we must understand the other. It has been beautifully said of poetry, "Suffer her to wanton, suffer to play, so she play round the foot of the Cross!" But the foot of the Cross and the Catholic Faith are one and no man may stray from it either in suffering or at play.

Our American Foundations

The Louisville "Record"

LADY NANCY ASTOR of England is a native American that renounced the allegiance of her birth to become a subject of King George. She is now a Member of the British Parliament and is the first woman to hold a seat in that body in modern times. Many suppose that she is the first woman that ever sat in in the English Parliament, but that is not true. Back in the "good old days" when it was "Merry England," Catholic women were members of the English Parliament, and during the formative period of that country's civilization, they stamped the impress of their influence on her acts and laws.

But Lady Astor is the first woman to sit in the Parliament of England since the so-called Reformation, and this fact gives her a distinction which some persons seem to consider as praiseworthy as if it were a distinction based on merit; so that when she comes visiting the land she has forsworn, her views and opinions are caught up by a sycophantic press and heralded as oracles of wisdom. This would be foolish enough, in view of her slight claim to attention, if the views she expressed were confined to

matters affecting her adopted land; it reaches the point of absurdity when she exploits her views on matters that affect only the land she has renounced.

Catholic America

Our particular interest is occasioned by a statement made in New York by this Englishwoman, in which, according to newspaper report, referring to America, she said: "This is a Protestant country, founded by Protestants and based on Protestant faith. Catholics are welcome here, but they must remember that our (*sic!*) foundations are Protestant and cannot be changed."

That is certainly a remarkable statement for an intelligent person to make, when America was discovered by a Catholic, explored by Catholics, achieved her independence only with the help of Catholics, and has three times more Catholics in her bosom than she has of any other religious denomination.

Columbus, Vespucci, De Soto, Coronado, Ponce de Leon, Duluth, La Salle, Marquette, Champlain, both of the Cabots, Allouez, Hennepin, Cartier, Junipero Serra, all were Catholics. Who else had a hand in the discovery and early explorations of America?

Catholics were the first settlers in Florida, New Orleans, Maryland, Minnesota, Arizona, Colorado, Texas, New Mexico. They were the first to people the banks of the St. Lawrence, the shores of the Great Lakes, the Valley of the Mississippi, the plains of Kansas, the whole Pacific Coast from California Gulf to Puget Sound.

Catholics built the first church in America, opened the first school, printed the first book. The first song to awaken the echoes of our forests was the chant of Catholic missionaries, who were at work here a hundred years before the first Protestant preachers came. Father John Padilla, the first martyr of the Church in our country, was slain six-hundred miles west of the Mississippi, in Kansas, in 1542, eighty-eight years before the Pilgrim Fathers landed on the Atlantic coast, which they never left.

The Father of the American navy, John Barry, was a Catholic. The founder of the American cavalry, General Moylan, was a Catholic. The only Indian Chief who with his tribe fought with Washington during the Revolu-

tion, the Penobscot, Orono, was a Catholic, as was the whole of his tribe. The reason that Arnold gave for turning traitor was, that Washington surrounded himself "with too many Papists." Catholic France furnished us men, money—which was loaned by the French Hierarchy—and her fleet. Catholic Spain opened her ports to us in the South and furnished us with merchantmen and supplies. Catholic Poland, Catholic Ireland and the Catholic States of Germany gave us some of our best officers, the only foreign officers we had in the army of the Revolution. It is a singular fact that the only people from other lands to help the American patriots win the independence of our country were Catholics.

When Cornwallis surrendered at Yorktown, more than half the army that surrounded his forces were Catholic. When the Revolution was ended, the entire navy at the disposal of America was commanded by Catholics. It is not for one who has herself forsworn allegiance to her native land, to tell us that Catholics are welcome here. It is our country! Others, too, may say that, but none can say it with more truth, more justice or more sincerity than Catholics.

American Ideals Catholic

Nor are the institutions, the ideals, or the genius of America based upon or derived from Protestant faith, as our English visitor says. That would be impossible in the nature of things. Because there is no principle peculiar to Protestantism, except the so-called principle of private interpretation, that is held by all Protestants alike, and no government could, of course, be based on the principle of private interpretation. Had the woman stated that America was founded on the Presbyterian religion, or the Lutheran religion, or the religion of some other particular sect, she would not have stated an impossible thing, however untrue; but when she speaks of the Protestant religion without reference to a particular sect, she is talking of something that has no existence.

Even in a figurative sense, the assertion that America is a Protestant country cannot be justified. All of the Protestants in our country, with their two-hundred different denominations put together, do not make up twenty-five per cent of our population. Our schools are not Protest-

ant, our laws are not Protestant, our courts are nc Protestant, and the Protestant principle of private inter pretation is repudiated by every State government in th Union, and by our Federal system as well. Nowhere i America is a citizen allowed to construe our laws or defin our public policy or interpret his duties or his rights o the principle of private judgment. This is the one prin ciple that distinguishes Protestantism in all its differen forms, and this one principle is abjured by the whol American polity. To say that America is a Protestan country is to speak without thought, recklessly, in utte disregard of truth.

Catholic Tendency

But our ideas of democracy, self-government, freedom of conscience, separation of Church and State, are not these of Protestant origin? Indeed, not. They are of Christian origin. As well say that the doctrine that Jesus Christ is God is of Protestant origin, as to say that the principle of rendering to Caesar what belongs to Caesar and to God what belongs to God, which is the last word in the relations of Church and State, is of Protestant origin. The Catholic Church had been teaching this principle, as it had been teaching that doctrine, for fifteen centuries before Protestantism arose. . . .

And so it is with the other fundamentals of American polity. They are of Christian polity. They are of Christian origin. They were known, acknowledged, taught, and more or less applied, from the time of Christ on. They were recognized, living principles when the movement that took the name of Protestantism arose. The various Protestant sects, while protesting other teachings of the Church, took over these principles, one sect this principle, one that, one another. But they did not cease to be Catholic principles because the Protestants adopted them.

Take the American idea of democracy—that all men are created free and equal and governments derive their just powers from the consent of the governed: this principle was declared by Catholic moralists as early as the fourth century. It was defined in almost the identical words of our Declaration by St. Thomas Aquinas more than five hundred years before the great charter of America was

framed. It is a Catholic principle. It was being taught in every Catholic university of Europe when Protestantism arose. It is taught today in every Catholic university of the world. It did not cease to be a Catholic principle because Protestants also adhered to it, as some of them did.

Catholics and Liberty

Take the principle of religious liberty which we value so highly. It was the Catholic, Lord Baltimore, who declared this principle in America. It was the Assembly of Catholic Maryland which passed the first Act of Toleration in our land and thus, as Bancroft says, "established here the first haven of religious liberty in the wide world." . . . Religious liberty is a Catholic principle, some Catholic rulers in the past have violated it, the same as have Protestant rulers.

Our Protestant friends need not admit these to be Catholic principles unless they are willing. They may, if they insist, call them Christian principles; but they cannot call them Protestant principles without subjecting themselves to just criticism.

That is true of all of our American fundamentals. There is nothing Protestant about them. They are for the most part based on Catholic teaching. Our whole Federal system is derived from the hierarchical government of the Catholic Church. Our Supreme Judiciary is a recognition of the need of an authoritative, infallible voice to guide mankind. Our repudiation of the hereditary principle in government parallels the Catholic idea.

And so one parallel after another could be drawn. Catholics feel very comfortable in America. We feel at home here. We can say with pride, as we can say with truth, this is our country. Not, of course, ours only: but ours none the less. We hope that no Catholic would be so supercilious as to "welcome" Protestants in America. For they, even as ourselves, are here by right. But they were not here first; they are not in the majority; they neither control nor guide the destinies of our country, and when one of their expatriate adherents comes speaking of Protestant preemption in terms that would deny to Catholics a common heritage in their own land, it is not calculated to promote American ideals of justice and fair-play.

Catholic Higher Education

The Holy Father's Letter to the University of Milan

The Boston "Pilot"

WITH the greatest satisfaction We have received the volume containing all the documents regarding the foundation of the Catholic University and its actual organization; from these documents We have been enabled to draw a well-grounded confirmation of all that was already personally known to Us as to the notable progress which, in such a brief space of time has been made by the young Athenaeum, regarding its organization and the order of intellectual and scientific matter. No less acknowledged by Us is the noble address which accompanied the offering of this volume, and in which the promoters, teachers and students protest their filial devotion toward this Seat of truth, and confirm their resolution to devote all their strength by assiduous labor and new sacrifices to render the University capable of carrying out its most noble program and its important and delicate mission.

Without doubt, as We have already seen expressed in the same discourse, the Catholic University of the Sacred Heart, so devoted to the Church, and joining the ardor of faith to the culture of science, has fixed upon it the eyes not alone of those who are kindly disposed, but also of those who are working in other camps. Therefore, great is the responsibility of this Institute.

Continuing to confide in the Divine assistance, it will continuously persevere in the noble resolutions of its grand origin and its sublime ends. An Athenaeum which boasts, in the Catholic name, the most perfect and constant mission under the direction of the Supreme Pontiff will always have enrolled on its banner the motto: "In Science Religion, and in Religion Science." To conform to this motto which is the synthesis of its didactic and moral program, in which religion and science are so harmonized, it labors for the moral and spiritual formation of youth, so as to prepare a new generation which shall most efficaciously cooperate with the religious and moral renovation of society, and the restoration of the

Kingdom of God upon earth. It will maintain its high authority in scientific fields and dedicate itself with severe and assiduous diligence and with persevering labor and the study of human discipline, and will concur validly with that same progress of science which prepares a man for new victories and always more glorious conquests. Thus, in the light of its deeds, will it demonstrate that the Church is so far from cutting off the arts and culture and science, that she favors and promotes them in multiple guises. That, as arts and science emanate from God, the Seat of wisdom, so they may be cultivated for God and with the help of His grace, rightly conducted.

St. Augustine, speaking against the incredulity of his times, says: "There are those who think the Christian religion to be ridiculed rather than adhered to, because in it not the thing which is seen is shown, but faith ruling things which are unseen.

"We therefore, confute those who through human prudence are unwilling to believe what they are not able to see, and although we are not able to demonstrate to human eyes the Divine truths, which we believe, nevertheless to human minds we demonstrate those things."

Whence, the same holy Doctor who gives such a great mission to human reason in the defense of Catholic doctrine, has demonstrated in beautiful syntheses the office of human reason allied to faith, assuring us that from the study of human things "faith becomes more healthy, is nourished, defended, strengthened."

So, the new Catholic University with the help of that Heart in which are all the treasures of Divine wisdom and knowledge, will join to vast and profound study and discipline, a no less vast and profound cultivation of Catholic Truth and will contribute validly to dissipate the dismal errors of all those who believe that they discover contradictions between science and faith, to the end that, as has already been said by the Vatican Council, "The dogmas of faith exposed according to the mind of the Church, neither false nor fantastic, are postulated by reason."

Awaiting these grand norms, notwithstanding the difficulties to be overcome, the new Catholic University will take up anew the glorious traditions of the Universities founded at former periods by Our Predecessors, which

in the Middle Ages were the only watch-towers which through the obscure shadows dispersed beneficent rays of human and Divine knowledge which reconciled the doctrines of the Catholic religion with the best government of society.

And this wish, We renew with all Our heart while expressing Our paternal benevolence and best auguries for the future celestial favors, and impart the Apostolic Benediction on you, Beloved Son, to your promoters, teachers, students and benefactors of the University of the Sacred Heart, beloved by Us, honored and happy to be enrolled among its friends.

Given at Rome, St. Peter's, April 22, 1922, the first year of Our pontificate, Pius PP. XI.

The Results of Mixed Marriages

The Bombay "Examiner"

REGARDING mixed marriages with Protestants as as such, the Church discourages these as a general principle. It is so much more rational, and according to common-sense, for people of the same religion to marry together, that one can never see why people criticize the Church for its attitude of discouragement. If religion enters into life at all—and unless it does, you cannot call it religion—it is the most incongruous situation in the world for people of two different religions to marry. If therefore it has to be done, it can only be justified as a sort of makeshift; as something for which there is a special reason in a given case, demanding a deviation from the normal. The Church does recognize such exceptions, and yields to them—some think rather too easily. Sometimes there are really solid reasons. For instance, people with a small circle of acquaintance have to marry whom they can get, or lose their chance. A Protestant partner comes in the way and is accepted, for it might be a long time before a suitable Catholic partner would turn up. This is a quite good excuse. Sometimes Catholics are however at fault, in jumping at a Protestant partner when a suitable Catholic partner could easily be had. But even here, when a couple have fallen in love, it is hard for the Church to say them nay.

Sometimes the Protestant partner is an altogether satisfactory person, and everything results well. But in the majority of cases it is not so. The Catholic party either joins the Protestant religion, or gives up Catholic practise, or at least indifferentism sets in. Then again the Protestant party sometimes backs out of the promises, and forces, or at least persuades the Catholic party to allow the children to be brought up Protestants, and so on.

Experience varies in different places and at different times. I once knew two experienced parish priests in one town who found mixed marriages a fruitful source of conversion to the Church, and on the whole a success. Another experienced parish priest not far off had just the opposite experience. Saddening experiences are at any rate not uncommon. While writing this article, we happened to come across a concrete instance in the *Catholic Times* which we reproduce. "Observer," writing on this subject, sends the following details of an ordinary week's visiting of his parish by a parish priest, one week's casual visiting, fifty families visited:

1—Mixed marriage. 2 children. Satisfactory. 2—Catholic marriage. 6 children. Satisfactory. 3—Mixed marriage. 2 children baptized Catholics, educated strong Protestants. Mother apostate. 4—Mixed marriage. 6 children. Fairly satisfactory. 5—Catholic marriage. 4 children. Quite satisfactory. 6—Mixed marriage. 3 children. No religion in home. 7—Mixed marriage. 3 children in Protestant school. 8—Mixed marriage. 6 children. 1 baptized Protestant, 2 baptized Catholic, 3 not at all. 9—Mixed marriage. 4 children. Fairly satisfactory. 10—Catholic marriage. 6 children. All excellent. 11—Mixed marriage. 4 children. No religion practised. 12—Mixed marriage. 3 children. No religion. 13—Mixed marriage. 1 child. Baptized; no practise. 14—Mixed marriage. 2 children. Both good. 15—Mixed marriage. 3 children. Baptized Protestants. 16—Mixed marriage. 3 children. Baptized Catholics; unsatisfactory. 17—Mixed marriage. 4 children. Very poor specimens. 18—Mixed marriage. 6 children. Satisfactory. 19—Mixed marriage. 5 children. Fair. 20—Mixed marriage. 1 child. Fair. 21—Mixed marriage. 3 children. Abandoned religion. 22—Mixed marriage. 1 child. No practise. 23—Mixed marriage. 2 children. Apostates. 24—Mixed marriage. No children. Catholic does not

practise. 25—Mixed marriage. 3 children. Brought up Protestants. 26—Mixed marriage. 6 children. All attending Protestant schools. 27—Catholic marriage. 7 children. All good. 28—Mixed marriage. 3 children. No practise. 29—Mixed marriage. No children. Catholic good. 30—Mixed marriage. 4 children. Satisfactory. 31—Mixed marriage. No children. Catholic fair. 32—Two good Catholic spinsters. 33—Catholic marriage. 2 children. All good. 24—Catholic marriage. 6 children. All good. 35—Catholic marriage. 3 children. All good. 36—Mixed marriage. 1 child. No practise. Child in Protestant school. 37—Catholic marriage. 1 child. Good. 38—Mixed marriage. 6 children. All baptized Protestants. 39—Catholic marriage. 8 children. All good. 40 Mixed marriage. 1 child. Baptized Protestant. 41—Mixed marriage. 1 child. Fair. 42—Mixed marriage. 1 child. Fair. 43—A slack convert. 44—Mixed marriage. 5 children. None practise. 45—Catholic marriage. No children. Both good. 46—Mixed marriage. 7 children. None practise. 47—Mixed marriage. 7 children. One child practises. 48—Mixed marriage. 2 children. One practises. 49—Mixed marriage. 4 children. All fair. 50—Mixed marriage 13 children. All brought up Protestants.

"Observer" adds: May we not infer from the above *one prolific cause* of the great leakage which is taking place?

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The Eucharistic Congress

Religion and Education

The Absurdity of Eddyism

The Catholic Mind

Vol. XX, No. 13 *July 8, 1922*

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THE CATHOLIC MIND
Vol. XX, No. 13, July 8, 1922

The Eucharistic Congress

THE HOLY FATHER'S DISCOURSE

The "Irish Catholic"

MOST opportunely, most eminent Cardinal Protector, you whom I shall willingly style the Pontifical predestined herald of these Eucharistic sessions, most opportunely have you remarked that an uninterrupted series of twenty-five Congresses had preceded this, and that after a long interval, imposed by the terrible war and its enormous upheavals, by the terrible welter of blood, of fire, and of tears inflicted on poor humanity, this twenty-sixth Congress inaugurates a new series.

To all that which is beginning, to all also that begins anew, is attached a character of solemnity and of grandeur which is a guarantee of that future. In seeing therein a reason for conceiving the most magnificent hopes. We are also sure of not deceiving ourselves in considering the circumstances which has just been underlined as worthy in truth of holding our attention. I would say that really with the resumption of the glorious series of Eucharistic Congresses ought begin anew, and will begin anew, through the grace of God and through the infinite bounty of the Eucharistic Heart of Jesus, that full pacification which is the first indispensable condition of all social reconstruction. And it is in the return of society to Jesus Christ, in the return also by Jesus Christ to the bosom of society, that is to be sought the source of a like regeneration, which is the very essence, the most true and solid substance—nay, the sole true, the sole solid true, the sole solid substance of every other reconstitution.

It is the haughtiness and pride of the human intellect which have driven out, abandoned, exiled Jesus far from society in His solitary tabernacles. It is the headlong—nay, even the exclusive pursuit of worldly goods which has exasperated hearts, and which has fomented therein reciprocal hates. Thus Jesus has seen Himself driven far from humanity. Thus by the same blow has humanity lost peace.

Where is the remedy? It is in the Eucharist in the solemn recognition of the most holy of the holy Sacraments, of the most Divine of all Divine things.

Here it is that the human intellect humbles itself before the Majesty of God and offers Him that homage of faith which believes, and which sees not but adores; it is in the cultus of this Sacrament, in adoration and thanksgiving, in propitiation and suppliant prayer that souls are appeased, and that Philemon and Onesimus, the great and the lowly, masters and servants, governors and governed, again find themselves really brothers.

Yes, Jesus in the Blessed Sacrament alone can bring that peace which all continue to seek because it has not begun anew to cover with its white wings troubled society, that peace which the world cannot give, because it has to offer us only goods unworthy of the human heart and incapable of satisfying it.

This Jesus you have invited, and He has heard your appeal. You are come from all parts of the world, and He is here to meet you. He breaks the silence of the tabernacle. Behold Him who reappears amongst men, and anew peace begins to reign, the true peace, and not merely a simple image, but the living reality of the peace which the world cannot give, but which, God living, it can never more take away from us.

You are the true peace, you who are come from all parts of the globe, from all the countries upon which but yesterday the terrible war was let loose. Forgetting this past, you remember only the bonds of unity which reunite you in the faith and in the charity of Jesus Christ.

My dear daughters of the International Federation of the Catholic Women had already given an eloquent sign of these magnificent things. Christian women are always first: at the sepulcher as at the foot of the Cross. You have now followed them, and your imposing masses represent with *eclat* all those who have accompanied you in spirit. Superb flight of souls which wing their way hither to take their rest upon the ground sanctified by the blood of the Martyrs, in this Rome wherein Christ has become a Roman.

In this City of Rome, which precisely because of this Divine reality is the fatherland of all Christian souls, wherever they be found, whatever be their latitude, wherein their prayers beseech from God true peace. You are then, welcome guests in the house of the Father, in

the house of peace, of a peace full of action such as we wish for all and of which all feel more or less distinctly the need, some in the full light of faith, others in that sort of instinct which seeks safety there only whence it cannot come. Yes, all, to realize such a peace, feel consciously or unconsciously the necessity that society return to God and that God return to the bosom of society. And God will return. And it is by you that He will return therein: you will open to Him the doors of your souls and of your hearts, of your families and of your countries; all doors will yield to the gentler empire of your faith and to the beneficent example of your piety.

But all that is already attained; your presence gives henceforth the consoling assurance of it. I see you already unroll your superb procession through the historic ways of the Eternal City, and in your midst advances the Immortal King of the Ages. You have done violence to the Heart of God. You have caused Him to go out from His tabernacles. You have said to Him: *"Intende, prospere, procede, et regna."*

The Reign of Christ

He advances and reigns in your hearts, and by means of you He reigns everywhere; He will pass with your procession through streets full of events and thoughts. He will pass, and His Eucharistic eyes will see the places bathed with the blood of so many martyrs. He will see again in the glory of your adoration the sanctification of His city. Behold, then, Jesus come back to the midst of His people. Everywhere, where henceforth a Eucharistic Congress will be celebrated, whether it be in a great city or a modest little town, Jesus will re-enter triumphant into the intimacy of public life in the full sun of noonday, in the mighty current of human events.

These are magnificent things for which we ought to thank the Lord, and from which one may draw auspices for the future. Jesus will reign; He will take up anew the place which belongs to Him, which His eternal rights assign Him, to which the voice of His children calls Him. Your voices, beloved children of the Heart of Jesus, have at this moment accents of new tenderness. They are for our Eucharistic Congress an assurance of holy and beneficient success.

We are in the holy month of May, in the month of the most holy Virgin Mary. She smiles upon your Congress, upon your works which unroll themselves in the month consecrated to her, and today we celebrate the Feast of Mary Help of Christians. This day recalls to us the immense help that Mary brings always to her people, Mussulman barbarism put to rout at Lepanto; it recalls also the Vicar of Christ, led back as if by the hand of Mary unto that Rome whose violence had exiled him; and now, also, Mary finds herself amongst you. I seem to see as a ravishing vision Mary herself lead back in the streets of Rome her Jesus, who is also our Jesus.

The great honor will be given you, my beloved children, of accompanying Jesus and Mary in this walk. The spectacle of your pacific charity has already caused the pagans of today to say "See how they love one another!" In the name of Jesus, similarly, may your piety, your devotion, the spectacle of your faith proclaim to all present or far away, to your contemporaries or to future generations that the Eucharistic Congress of Rome has not been unworthy of the holiness and greatness of this city, so dear to the Heart of Jesus.

May the blessing of Jesus really present, the edification that you will spread around you, act as an enrapturing example upon the hearts and souls of others, to the glory of Jesus, the immortal King of the ages. May the Heart of Jesus be thus effectively glorified, as it was by the generous confession of the Martyrs whose tombs and relics you have come to venerate.

May the blessing of God, therefore, descend on you, on your works, and on all that you will do to exalt Jesus in the Eucharist, and may the Apostolic Benediction, which, with a heart grateful to God who has brought you together, grateful to you who have come, We grant in the fulness of Our heart, be its sign and pledge.

Cardinal Vannutelli's Address

To which the Foregoing was the Pope's Reply.

YOUR august presence the second International Eucharistic Congress opens at this sacred and solemn hour with joyous celebration in the Eternal City. It is not only a new Congress which is now commencing under your glorious auspices, but a new series of Eucharistic Congresses, Most Holy Father.

The last seven years appeared to close the twenty-five first Congresses from which so many blessings for both human and Christian society had flowed. To the largest of these Congresses, six times at least, I was charged with the high duty of representing the august person of the Vicar of Jesus Christ as Legate of the Holy See, and I count this grace amongst one of the greatest in my life, already long. But to the consolation of yesterday that of today gives the completion as it offers me the ineffable comfort of a similar mission to the twenty-sixth Congress which carried with it, over all the others, the more immediate participation and supreme direction of the Vicar of Jesus Christ.

These manifestations, in truth, just because they are extraordinary acts of devotion and prayer, appear to us as the first fruit of the Congress, being, moreover, also the immediate objective. The Eucharistic Congresses have only one aim, to offer Jesus Christ the supreme honor which belongs to God, adoration; not a private, individual adoration, but a public and social homage, notwithstanding His mysterious effacement in the ineffable Sacrament of Love.

A large number of our contemporaries, alas! and the official representatives of nations, have been desirous to banish God and His Church from society by refusing to God solemn manifestations of social worship and homage to His mysteries, by ignoring the light of His revelation, by preferring to this light and to the life of the spirit the darkness of incredulity, indifference, or religious apostacy. It is the high aim of Eucharist Congresses to seek in some way for a reparation and a remedy to such a sad deviation and to be as a collective protestation of a people faithful

to God against the apostasy of their official representatives in civil life.

Never More Solemn

Now this protestation had never more solemnity than that which surrounds it today in Rome Eternal, the capital of the Christian world, when at this moment she welcomes into her maternal embrace the immense concourse of the Faithful from all parts of the world who have assembled as representatives around the common Father of the entire Christian population who unite in this ceremonial, and are present in spirit at the extraordinary glorification of the one true God, Emmanuel, God dwelling amongst us, under the Eucharistic veils.

To social apostasy we consequently oppose the social triumph of Jesus Christ; to social indifference the public and social profession of our faith and the devotion which is due to Him; to incredulity and to the spirit of independence, filial gratitude to His sublime sovereignty from which all others descend and receive legitimacy and value. Now this public tribute of our submission to Christ recalls to the world that all statesmen and subjects, peoples and governments, must, if they desire to find peace and salvation, in the end recognize the Eternal King and Universal Lord, *"Rex regum et Dominus dominantium"* as your Holiness has recently done before the assembly of the nations' delegates.

But to the Eucharistic Heart of Jesus we desire to offer another tribute still, not less obligatory, not less necessary and sacred, that of gratitude, the Eucharistic tribute *par excellence,* by which we desire to thank Him for all the benefits which His Divine Mercy has bestowed upon us, whether they be natural or supernatural, special to ourselves or general, for those of past years or of the present trying moments, especially for the admirable treasures contained in the Sacrament of His love: *"Memoriam fecit mirabilium suorum escam dedit timentibus se."*

International Concord

Such a homage of gratitude becomes at the same time the most noble act of propitiation towards the Divine Majesty, the most efficacious impetration for future benefits.

This is why the voice of prayer and repentance will rise united to God. There is, indeed, today no nation, nor city, nor family, nor individual who has not felt the agonizing oppression of the universal calamities which called for succor from the Most High. All did not acknowledge it; many were satisfied by invoking God in secret prayer, in the sanctuary of their own heart or in the seclusion of their family. But that did not suffice. Prayer should be public, it should be the united collective prayer of the entire Christian family, thus hopeful of obtaining through the merits of Our Redeemer the graces and gifts necessary for individuals and society. In the first rank of these blessings are those which are found mystically designated in the Holy Mysteries and for which your Holiness has insistently recommended us to address to God supplicatory prayer, the gifts of unity and peace, *"quae sub oblatis muneribus mystice designantur"* as the Church prays. Not only spiritual unity and peace, but also temporal and civil unity and peace, of which Europe, so overwhelmed by tribulation, has so much need in order that passions, rivalry, hatred, and mutual defiance may be appeased: *"Sic transeamus per bona temporalia, ut non amittamus aeterna."*

We beg this concord for every nation, including those separated from the Catholic communion, in order that we may all at last form *"unum ovile et unus pastor"* and we invoke it in particular for those peoples who are most tried, and who are so akin to our Faith because they participate in the same holy mysteries, the peoples of Eastern Europe and the Far East. We embrace, moreover, all the peoples who are still infidel and ignorant of the true God. On them also we invoke the abundance of these heavenly lights and the powerful attractions of Divine grace.

May, in this way, our Eucharistic Congress be an opportune prelude for the centenary celebrations of the College of Propaganda and the glorification of the great promoters of missionary work amongst the Faithful in modern time. May the union of true fraternal Christianity be found sweeter and closer than ever, near to the common Father, around the same table, and may this cry of joy go forth from all hearts: *"Quam bonum et quam jucundum habitare fratres in unum."*

The Pope's Parting Words

The Holy Father's Letter to the Cardinal Vicar of Rome

DURING the past few days, surrounded by Our well-beloved children, who assembled here from all parts of the world in order to glorify Jesus in the Most Holy Eucharist, We are very pleased to inaugurate the twenty-sixth International Eucharistic Congress and to express the pleasing hope, or rather, the firm confidence, in a full success of this very important event. To this hope has come reality which fills Us with holy joy.

During these recent days We have followed with the most lively interest and with an increasing emotion the development of the program, being united in thought with all that was taking place at both the Eucharistic sessions and sacred ceremonies. We have remarked with a special satisfaction not only the piety and the zeal, but also the enthusiasm, with which the Faithful have striven to show their filial tenderness for their sweet Jesus in the Host of Peace and Love, and to honor the Divine Prisoner of the Tabernacle by religious manifestations worthy of the city which is the center of the Catholic world and the seat of the very Vicar of Jesus Christ.

Yesterday the city of the Popes and Martyrs celebrated the apotheosis of the Most Holy Eucharist. Borne in triumph through the decorated streets, amidst an innumerable multitude of people applauding in a transport of religious exaltation, this has been the truly memorable crowning and the glorious culminating point of the works of the Congress. It is an event of so great and universal signification that it will constitute one of the brightest pages in the annals of Christian Rome. Greatly consoled by this affirmation of faith and devotion to the Most Holy Eucharist, We thank, in the first place, the Divine mercy which, amongst the numerous troubles of these calamitous times, has willed to return to Us at the beginning of Our Pontificate such a comfort that We could not expect a greater.

Papal Expression of Gratitude

But Our gratitude must be extended to all those who, with admirable activity, have contributed to the good

success of these celebrations, and We particularly address the expression of Our paternal gratitude to you, Our beloved son, and to your immediate fellow-workers, as well as to all the members of the various committees who, by their activity, contributed to such a triumphal result.

Now that, in the center of Christianity, the Catholics of the entire world have consecrated their hearts to Jesus, victim of His love for humanity, We shall continue to pray, in order that they may not be lost, that the treasures of eternal life reaped in these days of joy and propitiation close to the tomb of the holy Apostles, on the arenas, reddened with the blood of martyrs, in the majestic Roman basilicas, and in the mystical recesses of the Catacombs, and that they may constitute a promoting commencement for the second series of the Eucharistic Congresses.

May it please Jesus, the Prince of Peace, to extend His reign over all social classes so that, loved by all, and mankind being united in one bond of good-faith and love, the beautiful rainbow of peace may shine over the entire world, deluged in blood and tears, and may the dove with the olive-branch take flight to Heaven from the holy Tabernacle to the azure above.

With this desire at heart, and this sweet presage, We give with effusion of heart the Apostolic Benediction to you, Our well-beloved son, to your zealous fellow-workers, to the various Committees of the Eucharistic Congress, and to all those who, during these holy days, have offered Jesus the flower of their piety and of their devotion.

Religion and Education

J. S. PHILLIMORE
Blackfriars.

RELIGION and education have been inseparably involved ever since the Church was founded. Just as the two cities and the two citizenships are inextricable, and here their jurisdictions meet. The right to teach is part of the Church's charter, everywhere claimed. In the last struggle between the Church and Paganism, there was a curious episode connected with education, the Julianic persecution.

Julian had never been a Catholic, and when he ceased to be an Arian he became an enthusiast for Paganism. He exhibits the same sort of antiquarianism raised to a passion and an enthusiasm, as was often found in the Renaissance. Julian forbade any Christian to teach literature, on the ground that nobody should teach what he does not believe: ancient literature is full of heathen gods and goddesses; therefore Christianity must not teach it. The principle would have interesting modern applications.

Paganism became intellectually and morally bankrupt. The philosophy stripped off, nothing but a devil-worship was left, which obscurely lingered on in holes and corners, where doubtless they talked of their "grand old independence." But the Church discovered a part of her mission hitherto unsuspected. It became evident when the forms of Roman civilization were flooded with barbaric material; then the only life within those forms and the only civilizing power was the Church. While pagans were still prating about the disloyalty of Catholics as the cause of the downfall, the Church was setting about a new task. What was it? Something far beyond the ken of the Apostles—unless it may be St. Paul had a vision of what was coming—to save civilization, to absorb and transmute barbarism. There fell to her not only the whole duty of teaching, but the safeguarding of the acquired capital of learning.

Monasticism in the West was from the first a learned and industrious institution. John Cassian, St. Benedict and Cassiodorus all found that secular teaching was inseparable from their institution. Their monasteries, the

great fortresses like Monte Cassino, became the hiding places in which ancient wisdom and culture took refuge.

Geologists tell us there have been successive ice ages when a northern ice-cap advanced over great parts of the continent. Just so in history there have been ice ages when the Northern barbarism has broken loose. The maximum extension of the ice-cap was during the centuries sixth to ninth. During these centuries, but for Ireland and England, which had themselves received and harbored the refugees who brought from France the relics of learning, it looked as if the whole of Europe might have been barbarized. In the Dark Ages, the *real* work ages before the first Renaissance under Charlemagne, the whole encyclopedia of human achievement and knowledge is to be seen displayed in one great churchman, Bede.

He is a gate through which all education has passed. If it appears shrunken and meager compared with the glorious development of earlier centuries, we must remember that it was only thanks to the Church that anything was saved at all; also that the little that was saved proved to be of great fertility. Let us note then the fact that all education, clerical and lay, fell on the Church, and the reason why it so befell: there was nobody else to do it.

It is often made a reproach to the Church that she meddled too much and did not stick to her own business. And it is true that in the fourteenth century she was suffering horribly from the dissipation of her energies. Just when the disease of the Reformation attacked her, she was in vitiated health. Everybody knows that when the human body is weak and run down, it is more liable to take an organic disease. This was the case in the fourteenth and fifteenth centuries.

Activities of the Church

But we are thankless if we blame the Church for doing, during many centuries, good works that otherwise would have been left unattempted. It may not have been ideal for the bishop in the Dark Ages to be a civil ruler, but it was better than anarchy. The powers were none of his seeking. It was not the Church's fault if no other person was fit to rule but he. And so for centuries, if she had not taught the children and cared for the sick, the sick

would have been uncared for and the children untaught. The patronage of fine art certainly tended to abuses in the Renaissance, but if, according to the dismal Hebraic superstition, she had refused to countenance and foster the fine arts, where would they have gone for patronage? Think of what Scotland was in her Dark Ages, between 1570 and the Scottish Renaissance in the eighteenth century! In all these respects it was largely, thanks to the Church, that Europe did not remain much longer under the ice-cap. She was required to give heat as well as light.

But we need not deny that there were times when there was too much of Martha and too little of Mary, when "she was careful and troubled about very many things." And yet the Church could not, if she would, detach herself from civilization. *Civitas Dei* and *Civitas mundi* are inextricably intergrown until the harvest. And besides what we call civilization, a better and greater than any other, is that which Divine Providence had prepared to be the vehicle of the new Revelation as soon as the Jews repudiated their birthright. This was the particular civilization that was at stake; and the Church had to shoulder the whole burden of saving by initiating the barbarian into it as well as into true religion. Anarchy is everywhere and always an enemy; the divorce of religion and learning leads to anarchy; the rule of the uncivilized means anarchy. It may happen again in the course of history that the Church will have to resume certain functions which we have long been accustomed to regard as secular functions. And to the teaching function, she can never resign her claim.

An Objection Answered

You may say that her Divine commission, "Teach all nations," was not a charge to train grammarians or experimentalists. Not directly, perhaps; but experience has proved that just as the Irish monks, who went out to establish living centers of Catholicism amidst the German barbarians, found themselves obliged to be schoolmasters as well as preachers and priests, just so are the modern missionaries in Central Africa obliged to teach their converts the elementary arts of life. Before he can receive the full Catholic doctrine, the savage must be

humanized. The missionary effort requires a supporting system of arts and sciences. The law of reason must be awakened and evoked and made articulate in the mind before the appeal of the Church can come home. In the Mediterranean world there was a great body of doctrine and learning long since gradually prepared to receive the Church when she appeared. It may be a picturesque fancy that Virgil made a Messianic prophecy; but it is a fact that when St. Ambrose wanted a moral handbook he needed to do nothing more than adapt what Cicero had written 400 years earlier.

If then there is actually this close connection in history between Catholicism and civilization, and if modern experience also agrees that church and school must go inseparably, hand in hand, you will see that the Church may perhaps share, but can never forego her claim to educate. She must always protest against the State's claiming a monopoly of authority in education. Ignorance is her enemy, but false doctrine is still more her enemy. The State is not the pillar and ground of truth; to make any such claim for it is a much worse act of idolatry than burning incense before an image of an emperor. And to idolize the State under the name of "the Christian conscience of the nation" is mere hypocrisy. Both by inspired instinct and experience the Church knows what things make for health, life and permanence in a community. This is one aspect of truth; that is true which stands the test of time; it is one of her *notes* to give teachings which, without the direct cause being apparent, sometimes even paradoxically do in fact turn out to be principles of vitality and endurance. At the present moment amidst the welter of Europe, the centers of stability, the fixed points of solid reconstruction, are the Catholic countries based on the family, either agricultural countries like Poland or countries which, being Catholic, have found a means to humanize industrialism, like Belgium. She must needs be concerned with the lives of both kingdoms.

It is sound doctrine, and to which we could all subscribe as put forward by the Protestant Alliance, that mere instruction, mere acquisition, whether of directly useful or cultural knowledge, left to itself makes event-

ually towards anarchy and death. It is a Catholic principle that the intellect and the will must be trained both together; it is idle for the civil power to educate the other faculties and neglect the will. But the civil power cannot do it, however much they wish. The Sacraments are, in the Church's hands, the peculiar discipline of the will.

The Church and Authority

She holds and teaches the vital doctrine of authority in education. There are many factors which must combine to make an educable mind, the virtues of a learner: curiosity, humility, obedience, prudence, intellectual honesty. All these need to be rightly combined under a coordinating principle. She knows the secret. It can only be done by moral authority.

The simple people who imagined a new era of virtue and enlightenment was going to begin with the spread of secular education in 1870 have been rudely belied by the event. The Church knew well enough that fifty years of such education would leave society, if anything more criminal, more dissolute, and perhaps actually lower in intelligence. In the scheme of education as planned by the Church there is coordination of parts, and the crowning piece of the whole is theology. Theology was in living touch with science and philosophy. For want of that, our most honest men of science are now mostly content to restrict themselves to investigations of detail without interesting themselves in the philosophic truths to which these details may lead. Newman's Discourses contain a detailed argument showing that without theology any system of universal knowledge is crippled and incomplete.

The Scottish Education act of 1918 is in agreement with Catholic doctrine when it emphasizes the rights and duties of parents. Upon the parent falls the obligation of teaching the child; and the parent has the right, within limits, of saying what shall or what shall not be taught to the child. This obligation is imposed by the Church and recognized by the State. And in turn the Church recognizes that the State has the right to insist on every child being so far instructed as to become a useful and competent member of the community; and also on every child receiving the cultivation and development of its faculties to

which it has a natural right. There will of course be room for dispute when these generalizations are to be applied in practice; but the general test: "Is it for the common good?" will be the underlying principle. By this principle the Church judges all such questions as, "Should education be compulsory up to such and such an age? Should adult education be compulsory?" But it may be said that the more such enactments lose sight of the parent's point of view, the more suspiciously does the Church regard them; and in general it is the mind of the Church that anything beyond the ordinary equipment of a competent citizen should be optional, not compulsory. All facilities should be provided for all that can and will avail themselves thereof. But to lay down that nothing shall be allowed to any but what is cumpulsory to all, is a doctrine of obscurantism. Selection of aptitudes is the interest of the community and of every individual.

The Machine-Controlled State

On principle in an ideal State, there ought to be no great difficulty in agreeing, but as a matter of fact "the State" often means a certain machine which can be controlled in the interest of some group, sectarian, racial, or united by some other private interest. For instance, our statute book is encumbered with a quantity of faddist legislation which was neither demanded nor desired by the vast majority of the population: it represents the private cranks and fancies of individuals or groups strong enough to pull the wires that make the politicians dance. Just as you will often hear religious opinions ascribed to the State which are simply the religious opinions of a group who are able or would like to be able, to control the machinery of the State. But for this, there should be no great difficulty, provided the State were strictly neutral and impartial. But not only do sects and groups try to control the levers of government for their own purposes, but there is the deadly heresy, recurring in many various forms, of divinizing the State. The Prussian Antichrist, as it has been called, is a State claiming full control over the consciences of its subjects as the only perfect Society.

Nothing took mankind longer to learn than the lesson of toleration. The little Catholic State of Maryland, in the

New World, was the first to proclaim it, but in the Old World there were still centuries of penal legislation to come. Such measures penetrated very slowly into Britain. When the consequences of the Reformation entered into their last phase in the nineteenth century, a general disintegration of belief and opinion, it became inevitable that different systems must be accommodated side by side. It was a practical necessity. There were varieties of experiment in different countries. Not many years ago in France we saw the high-water mark of the anti-Catholic movement, when we saw a small, powerful group, entrenched within the forms of parliamentarism, succeed in emulating the Emperor Julian and forbidding to Religious Orders the right to teach. We saw in England a sort of reduced journalese Christianity evolved which has gradually proved satisfactory to nearly all the non-Catholic elements. We saw in Britain and America the Catholic Church at great sacrifices maintaining her own schools, and practically paying fines for religion as in the days of persecution. For to pay rates which go entirely to support a system of which you cannot in conscience avail yourself, is virtually to pay a fine. The act of 1918 for the first time instituted a system really national, a system within which room should be found for everybody.

Higher Education

Before considering it more closely, let us look back once more at what had been happening in higher education: for the universities are vitally connected with the schools. Universities were declared free from religious tests in 1872: an event which has been fifty years without coming to the knowledge of some local persons. You remember those marvelous astronomical stories of how many years it takes light to travel across inter-stellar distances: such would seem to be a simile for the sequestered provincialism of some minds. Let us thank Scotland for inventing the term "buddies." The lamented author of "The House with the Green Shutters" knew his countrymen well; he studied the chorus to his drama, the chorus of "buddies," from the life. That act decreed the neutrality of the higher learning, but wherever the grip of a dead hand was not merely relaxed but thrown off, there arose a new develop-

ment. Most of the leading universities in countries where the inhabitants differ largely in religion, established parallel faculties in theology, and coordinated Catholic and non-Catholic colleges—Paris, Strasbourg, Toronto. Oxford has not always been thought particularly alert to move with the times; but it is already some years since Oxford, once so provincial in religion, has come into line with the great "metropolitan" universities and recognized parallel faculties of theology.

Parliamentarism and Majoritarianism

Such measures are sometimes called liberal; and if liberal means recognizing realities without ill-temper, they are liberal. They bear an analogy to the political machinery called P.R. Mankind long endured autocratic government; then gradually substituted representative government, and men amused themselves with parliamentarism; at last it struck them that to allow all to a majority was little better than to suffer autocracy; and majoritarianism was discredited. The old cry, "Majorities must rule, minorities must suffer," was too absurd when it meant that of a hundred voters fifty-one might do what they liked with the other forty-nine, just as if they had been ninety-nine to one. And so the method of P.R. was invented to secure fair-play for minorities. The analogy of P.R. applies in many departments.

Where there is great diversity in religion, any system, to be public or national, must recognize the diversity. Various means have been taken in various countries, *e. g.* in Germany and in Canada, schoolrates are paid into separate funds for Catholic and Protestant schools. Here in the West of Scotland we have a population of very diverse opinions, a large proportion, perhaps an actual majority, indifferent and unconnected with any religious body. Will this statement be challenged? There is only one test when you are discussing numbers: to count. A religious census would establish the point. An enterprising newspaper might now do in Glasgow what an enterprising newspaper did in London about forty years ago, count the attendance at all the places of worship on a given Sunday. I think no one would venture to assert that the total attendance would be half the population. If then the community

is much divided in opinion, the system ought to be elastic too. And it is an honor to Scotland that so liberal a solution has been adopted, liberal as above defined, "recognizing realities with good temper."

But besides the aspect of justice there is another aspect. The State itself having no religion, and the community having itself no one definite religion, have now come to realize that a positive and definite religious teaching does give to teaching a reality and force of conviction which are impossible to secure in any other way: in other words, that a really denominational school is a ready-made center of energy which may with great advantage be utilized. And whereas the nineteenth century worshiped uniformity and system in administration, it is now generally admitted by people who have no denominational interest to serve or support, that excessive uniformity of system is the very paralysis and death of education. It is a matter on which teachers and theorists are agreed. Where there exists a group of parents, homogeneous in belief and agreed in the resolve to have their children educated in a certain doctrine, that, so far from being an obstacle or a difficulty, is a godsend to a wisely-conceived national system. It is just what the community wants. It is in the general interest that there should be many and various such groups. They provide the State with what the State now admits to be desirable, but has difficulty in providing, vital variety and elasticity of type. On this point I am sure the Catholic teachers would receive a most generous testimony from the non-Catholic. And I might go even further still. Among the thinking sort of people whose outlook goes beyond their own backyard, and whose patriotism is something better than a tribal fury or a parochial self-conceit—not the devotees of "buddyism"—among the thinking sort of people who know something of history, it comes to be realized that amidst the decay of rallying standards and the bankruptcy of beliefs, the Catholic Church has indefeasible principles of health and solidity. With anarchy the Catholic Church can never come to terms; every one knows that who knows anything. Anarchy is the worst of human evils; and those who can read the signs of the times see in her the one safeguard between civilization and anarchy. And so the motives of justice are added

motives of expediency of various orders, including the very highest.

If the relations of the two societies, the Church and State, are viewed thus; if the Church asks no more than her due rights and the State asks of the Church no more than her due services, there is no reason why the present concordat should not be a lasting charter of toleration.

The Absurdity of Eddyism

The Catholic Herald of India

MARY BAKER was born in 1821, and grew into a handsome girl, but subject to fits, hallucinations and convulsions. She married three times, lost her first husband, divorced the second, and inherited her name from the third, Mr. Eddy, whom she married in 1877 at a pretty ripe age.

She had lived on her wits, her Spiritistic and somnambulistic seances, when at the age of forty she hurt her leg and was cured by Mr. Quimby, the mind-curer. After his death she inherited his papers, expanded them with her own commentaries and numerous Biblical quotations; and published them in her book "Science and Health."

As Mrs. Eddy had no power over illness, she engaged the services of Mr. Kennedy. His success and popularity bred jealousy and ill-feeling and he was dismissed. He was succeeded by D. Spofford, who likewise eclipsed the lady by his cures and was sacked. Both were accused of annihilating her power by their "malicious magnetism."

After many failures Mrs. Eddy did a bold thing, founded a Church and succeeded. She was ninety—her worshipers believed she was immortal—when she succumbed to pneumonia, leaving 668 churches and a flock of 85,000 believers. Her doctrine is simple enough: There exists no reality outside God and his idea. Evil, error, sin, disease, infirmity, death, are therefore only the false creations of a false, material sense, the subjective states of a mortal intelligence. Expel them and you are free—you are cured. Disease is only a pernicious illusion which loses its reality by the operations of the Divine principle.

This is not auto-suggestion, it is pure truth, so she says.

But children get ill.—That is because they inherit their parents' second nature and prejudice. But it does not reset my fractured bone.—Because you have not the faith. Go to the surgeon meanwhile. But "Christian Scientists" die anyhow.—They don't die, they only pass to a new existence. There is no death.

Every heresy has been based on the Gospel, but Mrs. Eddy's attempt to base Christian Science on the Gospel is "about the limit.". She did not think it convenient to reconcile her denial of sin with Our Lord's preaching of penance. But her logic was worse than her exegesis. She reduces her theology to the following propositions: God is all in all. God is good, good is mind. God spirit being all, nothing is matter.

Life, God, omnipotent good, deny death, evil, sin, disease.—And these proposiitons are self-evident, she says, because when you read them backward, you will find them equally true. According to this logic the proposition, *Christian Science is nonsense,* is self-evident too.

As to sin, Christian Science will be as successful in denying it as Hinduism, which for thousands of years has been preaching that sin is unreal, non-existent, a phantom of our imagination, and finds today that qualms of conscience are as normal in a healthy being as stomach-aches. And very fortunately, too. It is pretty unsatisfactory to be knocked on the head by a man who thinks that sin is nothing but a figment of the gross body, *jada,* as the Hindus call it, chimicalization, as the Christian Scientists call it. It cracks the skull all the same, and thank goodness, it unpleasantly affects the conscience of the bully.

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The Four Loyalties

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THE CATHOLIC MIND
Vol. XX, No. 14, July 22, 1922

A Call for Intellectual Leaders

CARLTON J. H. HAYES, PH.D.

MOST Reverend Archbishop, Reverend Fathers, Reverend Sisters, Members of the Graduating Class of the College of New Rochelle, Ladies and Gentlemen: I esteem it a signal honor to be privileged to speak this afternoon. My life has lain among books and students, and it is a source of unfailing pleasure to be in the presence of scholars and to talk to students. This afternoon I experience a particular pleasure, for I find myself in a peculiarly exhilarating environment: the gala day of a justly eminent Catholic college for young women, a college conducted by a most devoted and distinguished Sisterhood and at festivities honored by his Grace, the Archbishop, and attended by a multitude of the well-wishers of this college and its graduates. So, as I say, it is an honor to address you. But it is also a refreshment of my soul and an antidote to fits of pessimism from which I sometimes suffer.

Frankly, there are times when I feel very gloomy about the thing called "modern progress," times when I am downright pessimistic about what our fellow-Americans call "progress." Undoubtedly there has been in our own age, particularly in the United States, noteworthy progress in the convenience and comfort of life. Our houses and apartments, even in our smaller communities, are equipped with all sorts of mechanical conveniences: running water, gas and electric lights, steam heat, vacuum cleaners, fireless cookers, electric washing-machines, canned foods, and canned music. You press a button and your work is done for you; you press another button, and your entertainment is provided. From the thick daily paper, a triumph of mechanical invention, we can learn the latest news and gossip of the world, and incidentally by glancing at its advertisements we can tell where we may do our day's shopping. By means of the telephone, installed in our homes, we are "in" or "out" to our friends and acquaintances as suits our convenience. And when we travel, we roll about the country in comfortable Pullmans or in luxurious motor-cars, or we dart about the streets of our cities in daring taxicabs. Verily,

great is modern machinery; and if labor-saving mechanical inventions signify progress, then truly our age and our country are extremely progressive.

Machinery should be a blessing to us. It should give us more time to cultivate the things of the mind and soul. But does it in fact? Does it not serve actually to dull our thinking, to give our brains a vacation, and to promote luxury and idleness rather than spiritual welfare? Real progress, as I conceive it, requires, along with physical and mechanical betterment, constant improvement individually and collectively in the two distinctive attributes of human kind, the *mind* and the *soul*. If we are to make real progress, we must be not only more comfortable but also *better* and *more thoughtful*. Yet how, in practise, do the American people of our age utilize mechanical conveniences for the improvement of their souls and minds?

So far as mind is concerned, I am very pessimistic at times. I get the idea that the American people as a whole are nowadays using their brains and wits less than they did a generation ago. They are confronted with the gravest social problems, with serious political problems, and with significant racial problems; and outside of little handfuls of "reformers" here and there, they are not informing themselves about these problems or seeking to solve them. Instead, they are chloroforming their minds. Terrified by the thought of studying philosophy or digesting the facts of history and economics or reading truly great literature, they content themselves with headlines and sensational stories in the daily news, with "slush" in the cheap periodicals, and with flashy novels; and so quickly do even these trivialities fag the brains of our generation that millions of OUR countrymen seek mental Nirvana day after day in the touring car and night after night in the moving-picture theater. I defy any one to think straight or clearly on any subject after watching the movies for two hours or riding sixty miles in an automobile.

We apply anesthetics to our brains, and I fear we apply them also to our souls, with worse results. Under the spell of physical comforts and conveniences, are not the American people as a whole actually retrograding in

spiritual matters? The hardy pioneer and the frontiersman of a generation or two ago have given place to the "softy" and the seeker after pleasure. The fear of pain and suffering is as boundless as the craze for possession and the thirst for enjoyment. There is an increase of vulgar ostentation in dress, in manners, and in entertainment, and a sharp decline in true refinement and in the practise of the simple, basic Christian virtues. Personal conduct in this country is guided less and less by reasoned principles and supernatural faith. If the process be unchecked, the next generation will witness a miserable spiritual backsliding of the United States into the infamies of pagan antiquity.

The Church's Golden Chance.

But just as I am sinking into the slough of despond about the America people and perhaps dragging you down with me into the depths of pessimism, a saving thought occurs to me and cheers me. This thought I would communicate to you and have it cheer you as it cheers me. The thought is this: that in the United States today the Catholic Church has an opportunity, the like of which has not been presented since the ancient days of the Roman Empire. In those ancient days the Catholic Church, recently founded in a small Eastern province, grew and spread gradually as a little leaven in a great lump. At first its adherents were mainly humble folk in the cities, but by degrees, through the intensitv of their Faith and the purity of their lives, they converted alike the masses and the classes throughout the whole Empire. The result was real human progress registered in the high intellectual and spiritual achievements of the Middle Age.

It may be even so with the Catholic Church in the United States. The seed of Faith, first planted in our cities chiefly by humble immigrants, has been growing and fructifying from coast to coast. It may be destined to bring forth a rich harvest in the fields of spirit and mind and culture. There is no doubt about the numerical growth of Catholicism in the United States. A hundred and thirty years ago there was only one Catholic Bishop in the country, and there were then fewer laymen than

there are priests today. Within a century the Catholic population has increased from forty thousand to twenty millions. Almost twenty per cent of the nation is now Catholic, at least in name.

Nevertheless, in spite of the Church's amazing growth, American Catholics have had no such influence upon the thought and life of the whole nation as their numbers would lead us to expect. They have come too recently from Europe; they have been distributed too unevenly throughout the country; they have had to toil in a new land for bare subsistence; they have had to disarm criticism and prejudice; they had to build churches and seminaries and schools.

Right now, for the first time, real opportunity presents itself to the Catholic Church in the United States. With the foundations of ecclesiastical organization securely laid, with a great educational system elaborated, with the vast majority of our people native-born, and with a steady trickle of converts from among the colonial families of America, the way is at last prepared for Catholicism to supply spiritual and intellectual leaders to the American nation. We are no longer immigrants. We are Americans, and as such we take second place to none in allegiance to our country and in prayer and work for her prosperity and well-being. Early Catholics were the salt of the Roman Empire; we American Catholics can and shall be, under Divine Providence, the salt of the United States.

We Catholics are a minority of the American nation, and, so far as we can see with our human eyes, we are likely to remain a minority for many years to come. Statistics published last year show that from 1906 to 1916 the increase of American Catholics did not quite keep pace with the total increase of the population of the country. There is a considerable number of conversions every year, but conversions do not entirely offset the leakage from the Church. Nevertheless, these facts should not discourage us. There can be little doubt that the American Catholics of the present generation are better instructed in their Faith than ever before and better provided with means of practising their religion; the leakage, very large and very serious some fifty years ago,

is gradually being lessened and checked. Besides, it should be remembered that throughout history the most vital changes and reforms have been inaugurated and accomplished by minorities, sometimes by small minorities. We Catholics are a large minority of the American nation, approximately a fifth, and if we are united and energetic, if we are spiritually alive and intellectually awake, we can seize and utilize the wonderful opportunity now offered us.

The Opportunity the War Gave

It does seem to me that all things are working together to provide the Catholic Church with a marvelous opportunity in the United States. Precisely at the moment when the internal organization of the Church here has been perfected, when immigration of European Catholics has lessened, when American Catholics are becoming conscious of their number and strength, at this very moment the Catholic Church in America has been put to a decisive test and proved not wanting. I refer to the recent Great War.

The war evoked unparalleled activity on the part of American Catholics. Young laymen responded in astonishing numbers to the call to arms; and the way in which they fought and, most of all, the way in which many of them died, won the admiration of their fellow-countrymen and will not quickly be forgotten. Nor will our countrymen forget the devotion and heroism of the Catholic chaplains, the patriotism of the Bishops and Archbishops, the manifold services of the Knights of Columbus, the ministrations of the Religious Orders, the achievements of Catholic nurses and of Catholic women generally.

War-activity is still producing results. It has served to awaken a new loyalty of Catholics to their Church and at the same time to arouse a new respect for the Church on the part of non-Catholics. There is a new and unwonted curiosity about us among our fellow-countrymen. Before the war, if I may be pardoned a personal allusion, I was "tolerated" by my non-Catholic friends and acquaintances, but they thought me a little queer or a little dangerous. Now, after the war, these same friends and

acquaintances literally beg me for information about the Catholic attitude toward politics, economics, and all manner of social, intellectual, and spiritual questions; and were I to answer all their questions I would have to be a theologian and doctor of the Church. Even the bigotry which still displays itself in certain parts of the country, is now rather a compliment than a hindrance to our progress.

Our popularity has been heightened, no doubt, by the first considerable recognition in America of the real role of the Catholic Church, that it is a *spiritual* force in a world of materialism, that it is a bulwark of *certainty* in a world of doubt, that it is a *constructive* power in a destructive and disintegrating world. The Catholic Church, the oldest institution of mankind, has suddenly appeared most timely and up-to-date. It has met the human needs of a new era, showing natural sympathy with the political tendencies of our age,—self-determination, nationalism, democracy, and the emancipation of woman,—and standing like a rock against the now discredited philosophies of Marxian Socialism, on the one hand, and extreme individualism, on the other.

You are wondering, perhaps, what all this has to do with you young women now graduating from the College of New Rochelle. It has, I think, a peculiar significance for you. You especially should understand the sore need of the United States, in the present age of physical comforts and conveniences, for the spiritual aid of Catholic Faith and Catholic worship and for the stimulus and guidance of Catholic philosophy. You especially should appreciate the fact that the Catholic Church is now rapidly assuming a position in the United States to satisfy this need. We have the numbers and the organization. Our fellow-countrymen are looking to us ever more anxiously and more hopefully. Grant me that our country needs you and that you should serve our country as well as our God—if you will. The question remains, *will* you?

You graduates of this college! Why are you here? Why have your parents cared for you and made sacrifices that you might have the advantages of a college education? Why have the Sisters labored and toiled to build and develop this institution of higher learning? Why has his Grace, the Archbishop, patronized this college? Why

will you receive diplomas at this commencement? All these are for you, but for you only as stewards. Education, like wealth, must be treated as a stewardship. You owe it to the Archbishop, to the Sisters, and to your parents to accept your education as a trust which is not to be buried in the ground but is to be used for the common good.

Wanted: Intellectual Leaders.

The greatest need among Catholics, in my humble opinion, is of intellectual leaders. We boast of twenty million Catholics in this country, but how many of them are scholars and scientists, artists and critics? There are more intellectual leaders among three million Catholics in Ireland and even among the two million Catholics in England, than among the whole twenty million in the United States. In England the Catholics have an intellectual class greatly in excess of their relative numbers; here we have an intellectual class relatively much smaller. Yet without a large and vigorous intellectual class we shall never influence profoundly the life and thought of America.

It is true that our Catholic colleges are annually turning out thousands of young men and young women with academic degrees. It is true also that the non-Catholic colleges and universities throughout the country are annually turning out other thousands of Catholic young people with academic degrees. Nevertheless it must be confessed that altogether too large a proportion of these thousands have gotten little or no intellectual stimulus from their four years' training. Too many of our young people go to college for purely social reasons. Too many go for athletic reasons. Too many go for financial reasons. How to earn a few more dollars than one's father or how to move in a more exclusive social set than one's mother has been the predominant ambition. Truly intellectual interests are a by-product.

This tendency must be stopped. You young women now graduating from the College of New Rochelle can make a beginning so far as you yourselves are concerned. You can make this afternoon a commencement in fact as well as in name. With grateful regard for the pur-

poses of your parents in sending you here, and with real appreciation of the training you have received here, you should now commence to lead an intellectual life. No matter what walk of practical life you follow—whether it be teaching or marrying—you should live increasingly in the society of books, ever remembering that religion and learning should go hand in hand and character grow with knowledge.

And do not be timid in the pursuit of the intellectual life, nor fearful lest, as women, you cannot use it to advantage. I do not know why women are called the "weaker" sex. I suspect such a description was invented by the more boastful sex. Men are stronger than women in boastfulness as well as in physique; but the man who knows not the potential strength of woman in faith, in devotion, in determination, has never known a Christian wife, sister, or mother. Certainly the whole history of the Christian Church is the story of the inspiration which its sons have found in the example and encouragement of good and loyal women. I say this not hastily or by way of flattery, but deliberately and with emphatic sincerity.

You young women are strong, not weak; and your individual and collective strength is needed as never before. What a work you can do, through the many years which I pray God may be give you, for yourselves, for your God, for your Church, and for your country! If you are truly consecrated to the service of Christ and if you are truly determined in wise and far-sighted manner to multiply the talents He has given you, you can be sparks that shall ignite many of the Catholic laity throughout the length and breadth of the land. You can and must be among the pioneers of a religious and intellectual reformation of the twentieth century, the reformation that will lead the thoughtless and the erring back to Christ and Catholic truth.

Away with the Apologetic Mind.

If you would be pioneers of a reformation, if you would grasp the splendid opportunity which your country and your age present to you, you must rid yourselves of certain attitudes of mind and habits of work which are too prevalent among us. First among these, I would put

timidity and shame-faced apology. We American Catholics are too prone to think and act as though we were inferior to our fellow-countrymen; and so long as we think ourselves inferior, we can hardly blame others for accepting us at our own valuation. We are perpetually on the defensive, despite the well-known fact that merely defensive tactics have never won any battle, whether physical or moral. With trust in God and faith in the Church, we must cut lose from defensive positions, advance into the open, and do whatever seems wise in whatever way seems best without regard to the criticism of conventional minds. We must get rid of our hypersensitiveness about what other people think and say. We must be honest with ourselves and always courageous. If there is one certain attitude of the whole American people, it is their admiration of courage and honesty. Our fellow-countrymen will respect us, if we have self-respect.

This brings me to a second attitude of mind and habit of work which must be changed. I refer now to petty combativeness. So long as we are on the defensive, acting from a sense of timidity and inferiority, we are inclined to interpret every sign of ignorance as an act of hostility against us, and to waste precious time and energy in little fights to no great purpose. We are continually criticizing the Y. M. C. A. and the Y. W. C. A., or finding fault with the public schools or with what non-Catholics are doing with immigrants and in the field of social work in our cities, so much so that to many Americans fault-finding and destructive criticism appear as the special mission of the Catholic Church. Think of the ink and oratory which we pour out in abuse and condemnation of Socialism, and think at the same time how little we do to teach the American nation at large, or even our own people, the positive social and economic principles of Christianity. We shall make real progress toward the religious reformation of America only when we "soft-pedal" our suspicions and petty combativeness and go on both feet into all parts of the land teaching positive Catholic principles and seeking to carry them into effect. A considerable part of anti-Catholic bigotry in the United States is based not on malice but on ignorance,

and many of our fellow-countrymen, now alienated by our negative attitude, will welcome our positive program and applaud our positive achievements. Fight we must, but let our fighting be not so much *against* something as *for* something.

Despicable "Social Climbing."

There is still another attitude of mind against which I would warn you very bluntly. It is an attitude of mind far too prevalent among American Catholics of your generation, and one for which I have the supremest contempt. I mean "social climbing." Do not misunderstand me. I want each of you ambitious to improve your position and standing in the community, but I want such improvement to be based on real moral and intellectual attainments and I want it absolutely devoid of contempt for others less fortunate than yourselves. I admire laudable ambition but I detest "social climbing." You know what "social climbing" is. You can recognize a "social climber" when you see one. But are you impressed with the silliness and the viciousness of the practise? The young woman, and the young man too, who develops contempt for parents and who subordinates everything to hobnobbing with the wealthy and the fashionable, is surrendering, consciously or unconsciously, all self-respect and getting in return only the amused tolerance of the so-called upper classes. Get the bug of social-climbing out of your system. Be yourself. Remember that the greater your opportunity has been, the greater should be your humility. Do not get excited about social *faux pas* of your old friends, for if you do you will probably excite the mirth of your new friends. You are more likely to be laughed at if you are afraid of being laughed at. And if you are perpetually thinking "What shall I do to ingratiate myself with Mrs. Gotrocks?" or "What shall I say to please Mrs. Spender-Jones?" or "What shall I wear to impress Mrs. Pierpont Stuyvesant?" then I am sure your education has been mighty poor and your chance of amounting to anything worth-while is extraordinarily slim. It is not by "social climbing" that the real needs of our country and our Church will be recognized and met. It is not for "social

climbing" that diplomas will be handed you this afternoon.

So far I have talked about certain habits of mind which I would have you avoid: social climbing, petty combativeness, and shame-faced apology. There remain two or three habits of mind which I would urge you carefully to cultivate and zealously to guard. The first of these is the habit of reading and study. I would impress this upon you as forcibly as I can. There is too natural a tendency to feel that, after preparatory school and four years of college, one's education is complete; one leaves books behind and goes out into the broad world to lead an entirely different life. It is not so. Your training in preparatory school and in college is intended primarily to fit you to use your God-given intellects, and your intellects won't live for fifty years on the feeding of four years. You should commence today not to throw away your books but to redouble your reading and study. You should keep abreast of the times in which you live and you should increase your familiarity with the literary and artistic masterpieces of the past.

Reading, Study, Social Work.

Reading and study are particularly important for Catholics. The Church knows only to well that a little learning is a dangerous thing, but she knows equally well that profound learning is to her a mighty bulwark. Catholics lose their Faith, not through too much knowledge, but through too little. If you are to be identified with a religious and intellectual reformation in the United States, you must be enlightened and well-informed Catholics. Along with your prayer-book and your Bible, everyone of you should have at hand a complete set of the "Catholic Encyclopedia," that splendid storehouse of information about the mind and action of the Church, and you should constantly refer to it. Besides, you should know what Catholics have done and are doing in literature and art and music, in philosophy and the social sciences. You should read regularly some good Catholic periodical and you should identify yourself with some learned Catholic society. Catholicism is not mere form and ceremony, nor is it a matter of opinion; it is a dog-

matic philosophy of life, and the person who could preach and practise it, must know and love it.

Another habit I would urge you to acquire, and this is the habit of taking an intelligent personal interest in some phase of social welfare work. Do not be students throughout life to the exclusion of active participation in Catholic work. The Catholic Church has a social mission to perform so vast and so intricate that there is a part and place in it for every loyal layman and laywoman. Nowadays human life is fearfully complex; every one of our cities of any age and size is characterized by blocks of slums and dozens of diverse nationalities; our rural problems are growing in number and magnitude. Not one of these problems—economic, social, racial or moral,—can be solved without the aid of religion. And who shall bring the aid of effective religion to our modern social problems except devoted and trained Catholic men and women?

As a general rule we Catholics until very recently have been willing to treat our religion as a highly individual affair and to leave the social mission of the Church entirely to our priests and religious. But already a change is occurring. Right here, in this great archdiocese of New York, the change is apparent. It may be said to date from the noteworthy "Survey" which his Grace, the present Archbishop, directed three years ago and which led to the establishment of the "Catholic Charities of the Archdiocese of New York." It is our own beloved Archbishop who has inaugurated the religious and social reformation in America, and who has summoned all of us to treat our religion not purely as an individual affair but as a social gospel and a social duty.

There is so much social work to be done, and it is so pressing. A mere catalogue of it, such as you find in the last "Report" of the "Catholic Charities," fills several pages. It includes the conduct of day-nurseries, clubs for young people, girl-scout troops, settlement-houses, neighborhood visitation, probation work in connection with children's courts and courts of domestic relations. and a host of activities in behalf of immigrants and in behalf of the needy and unfortunate. Surely, in all this list, there is some one thing to which each graduate of the

College of New Rochelle can devote her training and at least part of her time.

Speaking of social work, has it ever occurred to you what you might do as educated Catholic women to cope with the problem of immigration to take but a single example? Immigration is one of our grave problems, and it is one with which every intelligent Catholic should especially inform himself or herself. The America of tomorrow is bound to be influenced profoundly by the immigration of yesterday and today. Thousands of Europeans enter our ports every year, bringing with them the traditions and speech of their varied native lands. Of these thousands, a majority are Catholics by birth and heritage.

Yet it is notorious that until recently we native-born American Catholics have failed to deal with these immigrants in any large and comprehensive way. We have been too inclined to view Catholicism in America as a religion for persons of Irish descent, or occasionally of German or French descent, and to neglect, if not to despise, our spiritual kinship with Italians, Poles, Czechs, and other gifted nationalities of Central and Eastern Europe. Far be it from me to deny that God specially loves the Irish; but far be it from me likewise to affirm that the Catholic Church in America exists solely, or even chiefly, for citizens of Irish extraction.

American Catholic Zeal.

Why not think of ourselves as we actually are?—*Americans*. If we get this idea firmly fixed in our minds, we shall then clearly appreciate the need of truly Americanizing all our immigrants, regardless of language or nationality. And if, at the same time, we are convinced, as we should be, that Catholicism is the spiritual stimulus and goal of the best Americanism, then we shall labor in season and out of season to preserve the Faith of our immigrants and to make them good and useful American citizens. To these ends you graduates of the College of New Rochelle can contribute potently. All of you can develop a sympathy for our immigrants and an understanding of their problems. Such of you as become teachers can interest yourselves not only in the children

of immigrants, but also, through these children, in the family itself. Many of you will be in a position to teach Sunday-school classes and by other means to instil into the minds of our immigrants a thorough knowledge of our holy religion and into their hearts a burning love for it.

Greater knowledge and greater service—these are the twin goals toward which I would point you, ladies of New Rochelle. But when all is said and done, the one fact remains that the onward march and eventual triumph of Catholicism in the United States are absolutely dependent upon the faith and conduct of such young women as you. You are not only the *women* of tomorrow, but the *wives* and *mothers* of tomorrow. Because this is a truism, do not underestimate its significance. From the beginning of the human race, it has been the clear law of nature and of God that man shall be born of woman. It has been a law, scarcely less clear, that woman shall set for her age and country the standard of morality either low or high. Sin came into the world through the pride and pleasure of a woman; and through the pain and humility of another woman salvation came.

In our fair country, in this *garden* of the United States, you young women graduates of the College of New Rochelle must lift up your souls, even as that Greatest of Women almost two thousands years ago. In this garden you must assume that *queenly* attitude for which your birth and training have prepared you. You yourselves must be real queens of this garden.

It was John Ruskin, you will recall, who talked of "Queens' Gardens." His imperishable lecture on the subject, I would remind you, is contained in "Sesame and Lilies"; it should be read and re-read by every one of you. It is so singularly applicable to American Catholic young women that in conclusion this afternoon I quote its last lines. Christ Himself, Ruskin says, is waiting for you at the gate of *this* garden. "He is waiting always—waiting to take your hand—ready to go down to see the fruits of the valley, to see whether the vine has flourished, and the pomegranate budded. There you shall see with Him the little tendrils of the vines that His hand is guiding—there you shall see the pomegranate springing where His hand cast the sanguine seed;—more: you shall see

the troops of the Angel keepers that, with their wings, wave away the hungry birds from the pathsides where He has sown, and call to each other between the vineyard rows, 'Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.' Oh—you queens —you queens among the hills and happy greenwood of this land of yours, shall the foxes have holes, and the birds of the air have nests; and, in your cities, shall the stones cry out against you, that they are the only pillows where the Son of Man can lay His head?"

The Four Loyalties

An Address Delivered to the Class of 1922, *College of Mount Saint Vincent, on May* 30.

Mrs. Nora Cotter Brosnan

YOUR Grace, Right Reverend and Reverend Fathers, dear Mother and Sisters, dear Friends, and Members of the Class of 1922: On a bright May morning in the year 1847, speaking to a small band of Sisters of Charity, in a little old-fashioned house that stood in McGowan's Pass near the present northern boundary of what is now Central Park, Archbishop Hughes, stalwart champion of faith and education, said: "You will consecrate this house by the fervor of your prayers, by your devotion to duty, and thus *you will prosper.* From these humble beginnings God will be glorified in your works." Inspiring words! Prophetic vision! These beginnings were the Mount Saint Vincent of today.

Seventy-five years have passed, and another May-day finds us gathered around our Most Reverend Archbishop and President, beloved of us all! Our guide, our father, our inspiration; worthy successor of the fearless Archbishop Hughes, the gentle Cardinal McCloskey, the saintly Archbishop Corrigan, and of the late, dear and honored Cardinal Farley, founder of the College of Mount Saint Vincent. We are assembled even as those of the long-ago: joyous maidens, happy parents and friends, noble, self-sacrificing, sweetly enduring Sisters of Charity, who are now surrounded by a large following of justly proud

alumnae, by a learned and devoted college faculty, and by many distinguished guests, of the clergy and laity.

How happy am I, returning to the scenes of my girlhood, as an elder sister, the privileged one chosen to address the class of 1922! I come as the representative of a long line of succeeding classes, to express their well-known and proven love for Alma Mater, and in their name and in my own, dear sister alumnae, to speak a word of parting ere you leave these hallowed convent halls; and a word of greeting, to welcome you as you step forth into a wider sphere, to take up your work in the world, or in the cloister, as your choice may be.

Our Diamond Jubilee

This is our diamond jubilee year! How wonderful and how glorious an achievement it marks! For those who planned and builded, the retrospect has memories of dark days as well as bright. It holds, however, few regrets, if any; nor errors, for wise counselors, Divinely appointed, always led the way. Upward and onward has been the progress of our beloved Mount Saint Vincent through each succeeding decade, winning for itself the reputation it now enjoys, as a famous convent school. Nor did this goal satisfy the zealous laborers in the cause of religion and of Catholic education, for in 1910, the convent school became the College of Mount Saint Vincent, the first Catholic college for women in the City of New York.

Is it not then appropriate, that on this commencement day, we are inspired to choose our theme from the history and traditions of this dear school. From that source many lessons may be drawn. I shall select but one. I would have you take it away with you to be kept ever green as a treasured memento of this, your commencement day. It is the lesson of loyalty. The loyalty for which the Mount has ever been distinguished, in its teachings, and in the lives of its daughters. The loyalty which the Sisters of Charity, as an infant community, learned at the deathbed of their saintly foundress, Mother Seton, whose dying words were, "Be loyal children of the Church." Loyalty four-fold is the lesson I would seek to impress upon you: Loyalty to your college, loyalty to your home, loyalty to your country, and loyalty to

God, as true daughters of Mother Church. Be loyal to your college. Its ideal environment has been the scene of many happy days for you. Remember it as a place to which you may ever return and ever find a hearty welcome. Direct students to her doors. Share with her the wisdom and the experience gathered through the passing years, that she may be able to keep pace with new educational developments. Aid her financially when possible that this college of ours with no endowment save the protection of Divine Providence and the zeal and devotion of the children of the Church may not fall behind for want of material aid. Let your corner of the world learn from you to know Mount Saint Vincent: her ideals, her hopes, her deeds, her needs. Sound loud her praise, tell of her loyalty to you and to your sister alumnae, and of your loyalty to her.

Loyalty to Home

Be loyal to your home. To the parents who have sacrificed so much, you owe a debt that you alone can pay. When for them the shadows lengthen, and the days grow dark, bring back to them by cheerful, loving service, some of the joyful memories of earlier days. When for you the time arrives to leave the parental home, to trust your future to another of your choice, go forth as the maker of a home whose foundation will be love and loyalty to each other, and to the family with which you may be blessed by God. This is the greatest need of the hour. Shifting currents and contending forces seek to shatter it. The attack is made from many sides and under various disguises. Be on guard. It can be met only by renewed devotion to the model shown us in the humble home of Nazareth and to the virtues practised therein. You are children of Mary. Let "Mary, who was the whitest flower, the ever-blessed Mary-Mother of God! Chaste lily of the earth!," be your guiding star. You have learned to study, and to love this holy home at your own fireside, under the tutelage of your good parents. Promote this devotion by your words and your example.

Be interested in your civic, social and literary duties, but in all, practise the lessons taught in college days, in the college whose women have been well-styled, the makers

of homes. Prove that the college woman can be modern yet modest, witty without being frivolous, energetic without being over-aggressive, because she is filled with the calm peace of spirit, born of self-sacrifice and self-control. Keep the fire of love and loyalty burning brightly and transmit it to your children.

Loyalty to Country

Be loyal to your country. From recent experience we have learned what it means to be loyal and steadfast in time of war. I would have you practise a loyalty that needs no strife or danger to call it into play. We are now by constitutional right, voters of this great commonwealth. As such we have serious duties to discharge, difficult problems to solve. To the Catholic college woman, trained for the moment, we shall naturally look for guidance in their solution.

You know your country's history, you have studied the science of government and kindred topics in preparation for the duties of citizenship. Without infringing in the least on the duties toward the home which I have previously emphasized, your life may be so ordered that you will take your place, and make your influence felt, in all matters that affect the public good; to the end that shame and bigotry may be discouraged, that wise laws may be enacted, and being enacted, may be respected and obeyed. Let your motto be, "'My country right or wrong.' If right, to be kept right; if wrong, to be made right."

Loyalty to God

Above all, be loyal daughters of the Church. Skepticism, indifference, irreverence, should find no response in the mind or heart of a Mount girl. It is hardly possible in the present state of society, not to find one's self at times surrounded by temptations alluring and dangerous, plausible even to the educated mind. Be ever alert to resist, until certain that they will stand the test of faith. Your training will enable you to judge where science must yield and where faith alone can illumine your path. Keep the Faith! Hold fast to the traditions of high and abiding respect for authority, for secular

rulers, for the clergy, for Hierarchy, for the Supreme Pontiff of Holy Church. At all times, in all places, proclaim the love, the loyalty which a daughter of Mount Saint Vincent owes to the Church of God.

And now, my dear graduates, as I look upon your bright and happy faces, I read high resolve, of faith and hope and love. I read the prophecy of great things that are to be. I see glimpses of dreams, rosy dreams of girlhood that are yours today. Hold, hold the memory of those dreams, for dreams can be fashioned into deeds. Do well the things at hand and the things you aspire to will come to hand. Keep ever that broad and comprehensive outlook upon life so well described as "the wide vision, the long vision, the vision splendid." So pass through the sunshine and the shadow of life making the world a better, a sweeter, and a purer place because of your passage.

The Sisters and Religious Education

SCATTERED over our beloved country your schools and colleges have been arenas of sacrifice and self-denial, of holiest example, and of dauntless courage in face of difficulties before which brave and strong men would not have been ashamed to quit their posts. You have preached to the little ones of your sex by word and deed the sweet evangel of good manners, perfect courtesy of speech and bearing, all the gentle amenities of civilized intercourse, such as Catholic social tradition had committed them to you. It is owing to you in no small measure that the quiet magnetism of good women has not failed from our American society, and that the daughters of the humblest and the poorest citizen are equipped with those unspeakable charms which innocence of life and sincere affection never fail to develop in youth, when visible and tangible in its teachers and guides.

And lest this praise seem to come from a partial and interested quarter, let a non-Catholic woman be heard in praise of the education which our Catholic Sisterhoods are today bestowing upon nearly two million children.

"To me it is the atmosphere of the convent school which is its chief charm, the calm, the peacefulness that comes from the discipline, the ideals and the sacrifices which make

up the daily life of the community. The nuns, with their soft tread, their quiet voices and unquestioning submission to a higher will, have such poise, such character, that daily association with them leaves its stamp on the young minds in their care.

"The nuns can command a respect and veneration that the best of secular teachers must strive to win and then strive even harder to hold. The mere fact that the nuns have sacrificed all worldly things and ambitions for an ideal, for their Faith, compels a certain deference. The important fact that their pupils know nothing of their lives, their family, their friends and their experiences, keeps them on a pedestal as nothing else can.

"Their entire time is spent on religious and class duties. No other aims, ambitions or interests come to detract from the time and energy put on these. The result is a concentration and effort such as no other teachers interested in their own affairs could possibly give. No hurry, no envy, no rivalry, no home cares, no financial worries, no social duties can sap their mental forces and their strength. The day holds no other obligation beyond that first great duty of prayer to and veneration of the Lord for love of whom they renounced the world. Their teaching is done with a thoroughness and concentration which cannot be excelled.

"Another subtle influence for the best is the matter of dress. The garb of an Order imparts a certain dignity, the similarity of appearance prevents criticism, jibes and emulation. A child becomes so accustomed to the dress of the nuns that it is never consciously thought of and helps again to make the reverend teacher 'one set apart' which at certain ages of girlhood is most important. Then, vital indeed is the fact that the teachers are living under the visible signs of a strict discipline. It helps one to submit to rules and regulations to know that the maker of the rules is herself submissive to another. It is an inspiration at the age when one begins to reason out things for oneself, but long before that time, children, who are like sheep in that they follow a leader, unconsciously feel the impetus that comes from living with a good example. For the practical standards that will help one face fearlessly an exacting world there is nothing finer than the example the nuns set."

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The Cult of Psychoanalysis

WILLIAM J. MCGUCKEN, S.J.

From "The American Ecclesiastical Review"

IN the early '90's, Sigmund Freud, a Jewish physician of Vienna, delivered his first lecture on a new method of dealing with mental abnormalities which he called psychoanalysis. Not a dozen people were present. The scientific world scoffed at his theory, accusing him of charlatanry. But his theory did not die. Indeed, it has shown extraordinary vitality. In the past dozen years, psychoanalysis has made rapid strides; it has secured standing in the scientific world; it has developed into a cult which has been taken up by artists, sociologists, and educators. It is no longer merely a psychoanalysis theory, but a system of ethics as well. According to one of its advocates, "it offers to the average man and woman a new rational code of behavior based on science instead of faith."[1] If it continues to spread, we shall all be using words borrowed from the Freudian argot; we shall all be talking of our inner conflicts, our ambivalent attitudes toward certain people, the complexes that are at the root of our behavior, and the dreadful results of suppressed urges.

Of course the psychoanalysts have not reached their place in the sun without opposition. In general the medical world is loud in its condemnation even today; neurologists in this country with the exception of a comparatively small group look askance upon this new method of psychotherapy. Perhaps the most ardent champion of Freud in America are folk of the Greenwich Village type, that strange race ever on the search for new gods. These pseudo-esthetes claim to find in psychoanalysis a panacea for all their ills; Freud's books are their Koran, Freud himself their Mahomet.

The anti-Freudians, on the other hand, have raised a hue and cry against psychoanalysis. What alchemy is to chemistry, astrology to astronomy, cubism to art, that, they claim, psychoanalysis is to true psychotherapy. The literature published by the cult's protagonist and his followers is styled contributions not to science but to pornography.

[1] "Psychoanalysis, its History, Theory and Practise," by André Tridon (Huebsch).

This is hardly fair to Freud. Sexuality according to him is at the root of all neuroses. Consequently his language is plain to say the least. But Freud is writing for specialists, and I do not think we can condemn Freud solely because the books published by the *vulgarisateurs* of his theory have been popular not on account of their scientific content but on account of their pruriency.

In this paper I shall endeavor to give an exposition of the essentials of psychoanalysis without bias or prejudice. It will, of course, be impossible to enter into the subject in detail and in all its ramifications. Sufficient, however, will be said to enable us to form a sane judgment of the merits of Freud's theory.

History

Although Dr. Freud is called the father and founder of the cult, another Viennese physician, Dr. Breuer, was really his precursor in this field. One of Dr. Breuer's patients, a young woman, was suffering from acute hysteria. Although a German, she was unable to use her mother tongue and babbled in English. She was also afflicted with hysterical paralysis. Breuer hypnotized her and made her recall the *trauma* (shock, in the Freudian patter) which caused her present condition. The girl in the waking state was not, of course, aware of the cause of her trouble, but in the hypnosis she revealed all. The paralysis and amnesia were both removed by this talking or cathartic cure, as Breuer styled it. Freud was interested and collaborated with Breuer in similar experiments. Both directed the patients' attention during hypnosis to the scene during which morbid symptoms made their first appearance and caused them to live over the excitement they once repressed and get rid of it in the process.

Freud broke with Breuer, gave up hypnotism, and in 1895 presented the world with his brain-child, the theory of psychoanalysis. At first he attracted but little attention even among psychologists and neurologists. But soon he secured a following. So ardent have these proselytes become that no praise of the master is too extravagant. He is the high priest of the new religion; they quote him as the true Israelite quotes the Law and the Prophets. One of his disciples says: "Freud has become the first

aeronaut in the empyrean of the human mind and has reconnoitered and brought back to us exact information concerning matters of which otherwise we should have known nothing."

Nor is Freud himself slow in acknowledging the importance of his contribution to human knowledge. In his General Introduction to Psychoanalysis, he says: "Humanity has had to endure from the hands of science two great outrages against its naive self-love." He then speaks of the Copernican theory which destroyed men's belief that their earth was the center of the universe, and the Darwinian theory which informed man that he was in no wise superior to the beast. "But the third and most irritating insult," he continues, "is flung at the human mania of greatness by present-day psychological research which wants to prove to the I that it is not even master in its own house, but is dependent upon the most scant information concerning all that goes on unconsciously in its psychic life."

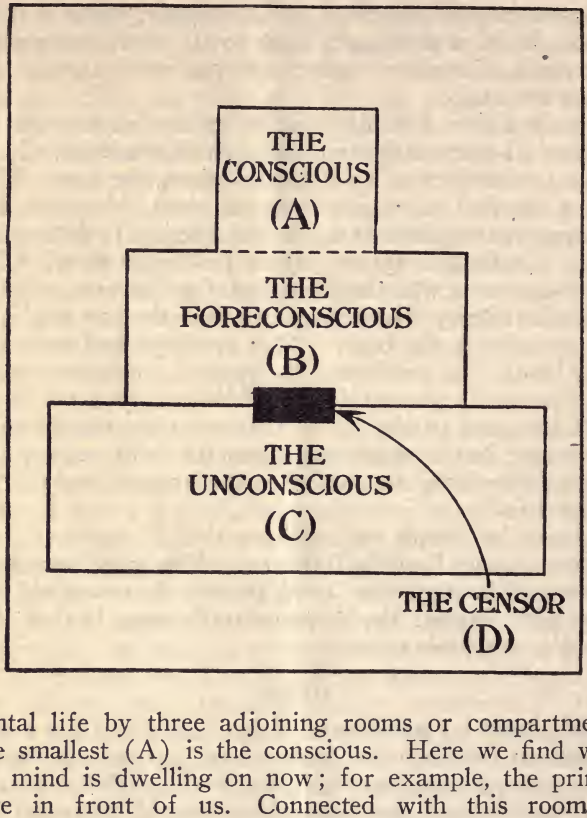
It may be worth noting here that there have been schisms among Freud's followers. The most important of these offshoots is the Zurich school. In essentials they agree with Freud; the principal difference is that they place less emphasis on sex.

Theory

Psychoanalysis as elaborated by Freud and his school is based on two theories: first, a large part of our mental life is unconscious (unknown or unknowable);[2] second, a creative force is constantly impelling all animate life. Freud calls this the *libido*.

It may be well to explain schematically Freud's theory of the psyche. (See figure.) We can represent our

[2] It is more correct to call this subconscious. To speak of our conscious and our subconscious, or unconscious, mind is altogether unscientific. We have not two minds; the mind is essentially one. Part of our mental life, of course, is dimly attended to and we may call this the subconscious working of our mind. When we say that this part of our mental life is unknowable, we only mean that it cannot be known by a direct appeal to our internal experience. But there are ways of bringing our subconscious thoughts to light, and psychoanalysis is one method.



mental life by three adjoining rooms or compartments. The smallest (A) is the conscious. Here we find what our mind is dwelling on now; for example, the printed page in front of us. Connected with this room by swinging doors that open at the slightest touch is the foreconscious (B). Here are the thoughts that we have put aside for the present, but at the merest wish or, at least, with slight effort they come swarming into the conscious. Thus I am conscious of the words I am reading, but I can readily summon from the foreconscious the names and addresses of my friends and relatives, the picture of my parish church, the Latin conjugations, the Our Father. The next compartment (C) is the room of mystery, shrouded in Cimmerian darkness, the *terra incognita* that Freud calls the unconscious. Here are stored out of sight all the thoughts from earliest infancy to the

present moment that we forget either because they are uninteresting or because they are painful. Here the lazy boy catches the rule for the ablative absolute; the timid individual, the humiliating experience he had to undergo at the hands of his companions.

But do not imagine that the unconscious is merely a store room full of antiques, unpleasant or interesting relics of the past. It is much more than that. Here accumulate the complexes that play such a large part in Freud's theory. Thus my world or part of my world may learn of some defect that I possess, physical or mental. My shame at this knowledge, by brooding over it, becomes in the unconscious what Freudians call an inferiority complex. These unconscious ideas with emotions grouped round them exert a mysterious influence upon our conduct and upon our mental and physical health. The Œdipus complex needs to be explained. This is an over-attachment of the son for the mother, or, in the Electra complex, of the daughter for the father. This complex has its origin in early childhood and, according to Freud, has a manifest sexual connotation of incestuous desire; hence the name. The normal child breaks away from this. But if not, the complex is the fertile cause of many neuroses, expressing itself at times in violent aversions toward the opposite parent. There is a whole swarm of these complexes; besides the inferiority complex, and the Œdipus complex, there are the fear complex, the rage complex, and a host of others. These complexes are like steam in a boiler. If the human boiler is strong and equipped with a good safety valve, no explosion will take place. If there is a certain physical or mental weakness, congenital or acquired, the complexes may assert themselves and result in the various ailments known to the psychotherapist—perversion; hypochondria; akrophobia, fear of high places; claustrophobia, fear of enclosure; astrapaphobia, fear of lightning; arithmomania; onematomania, and a whole regiment of other phobias and manias.

No End of "Urges"

Thus we see that the unconscious is a vast reservoir full of potential energy. Here, too, are gathered the Freudian

urges; the nutrition urge, the urge to seek food; the sex urge, the urge to perpetuate the species; the self-protection urge, the urge to avoid encounters with harmful stimuli. Civilization has complicated these urges. Thus, the nutrition urge awakens the desire for domination—the will-to-power urge, which in turn became a source of egotism. Often the urges form a powerful combine; for example, the will-to-power urge unites with the *libido* or sex urge and we have a force which, wrongly directed, will work much harm to the individual and to society. The urges are, in truth, chained Titans straining at the leash, ever striving to break their bonds and reach the outer light of consciousness.

The *libido* or sex urge plays a most important part in psychoanalysis. Freud attempts to steal the thunder from his opponents by claiming that sex in his sense is not synonymous with sensual craving, but is merely the fundamental instinct which lies at the very heart of our emotional life. Nevertheless, there is no doubt of his emphasis on sex. Whether this be over-emphasis I shall consider shortly. He would even rob childhood of all its poetry by interpreting the innocent acts of infancy as sexual cravings. In the child, according to Freud, we find all the perversions of adult life; only in childhood they are not perversions but thoroughly natural. As the normal child grows older, the self-protection urge asserts itself and represses these social cravings of infancy.

Freud's theory is unintelligible without a clear understanding of this self-protection urge. This is the Cerberus of the gruesome underworld of our mind. Freud calls it the censor. (See figure D.) It sits at the portals of the unconscious and strives to prevent the egress of any of the Titans. And the reason is that, if these urges rushed forth into the conscious, unsocial acts would result which, of course, harm the individual, and cause him to lose the esteem of his fellows. Hence, the name—the self-protection urge. Nevertheless the censor is not strong enough to battle single-handed against all these powers. They succeed at times in prying open the door despite all the efforts of the watchman; indeed, their influence on our conscious life is tremendous, even though we are not aware of it. When the urges succeed in eluding his vigi-

lance, the censor, in a flurry of fright lest they rush out in all their awful nakedness, throws about them as they pass a mantle, a mask, and they come into the world of consciousness like the characters in a mystery play—symbolized, allegorized.

During dreams the wariness of the guardian is relaxed, thus enabling *libido* and his confreres to stream into consciousness. Even then, however, the censor succeeds in symbolizing them after a fashion. Dreams, therefore, and their interpretation have a prominent place in the Freudian philosophy. During our dreams, the primitive, barbaric soul of us is unveiled; our repressed desires are made known—at least to him who has mastered Freud's exegesis of dreams.

Freud's theory of the unconscious is the basic fact upon which he builds. In the unconscious are contained the urges, the complexes, and the repressed desires. It is well to note that Freudians regard the unconscious as not merely the sum of all the experiences of our life. It is more than that. It originated not only in the childhood of the individual, but, because it contains so many repressed motives, may also be said to have originated in the childhood of the world. "In the unconscious is condensed and capitulated the cultural history of mankind. . . . The unconscious contains the same desires which existed consciously in our very remote ancestors. . . . The motives and wishes of the unconscious are barbaric and unethical. . . . The dream reveals the mind of prehistoric man rather than the human mind as it has been rationalized and changed through culture and education; and through the evidence offered by the dream, it is possible to reconstruct the entire human mind."[3]

The unconscious is a large power-house full of enormous dynamos. Take away all resistance and it will carry destruction in its wake. Direct it and it will turn motors, drive rock-crushers, light a city, operate a dozen industrial plants. So, too, the energy in the human machine; undirected, it spells disaster; released in the proper direction and on proper objects, it will benefit the indi-

[3] "Repressed Emotions," by Isador H. Coriat (Brentano's).

vidual and society. The savage is afraid of the dynamo because he is ignorant of its purpose. The human race is in awe of the unconscious because—until Freud—it was unaware of its hidden mechanism. It is the purpose of the psychoanalyst to direct this tremendous energy of the human dynamos into useful and social channels.

An illustration may make this clear. A noise wakes me in the middle of the night. I exaggerate the sound. I can hardly breathe; I perspire, I grow cold. My heart beats wildly; my limbs are paralyzed with fear. I cannot cry out. Is it too fanciful to suppose that, were this to continue, I should go mad with dread or even die of fright? Fortunately there is a remedy. An electric switch is at my elbow. I flood the room with light. No one is present. But the noise continues. I laugh aloud—it is only the branch of a dead tree that the wind is scraping against my window. The cause is known; the effects disappear. The aim of the psychoanalyst is to make us see the causes of our unknown fears. Often they are as insignificant as the dead branch. Knowledge here is indeed power.

Technique

We shall be better able to judge of psychoanalysis if we watch the analyst at work. I shall suppose the practitioner a skilled neurologist and psychologist, not merely a lay devotee of the new cult. His patient is suffering from some neurosis, some phobia or mania; not insane, however, nor an idiot, but merely afflicted with some mental aberration which may work havoc in his life. The first aim of the analysis is to discover the cause of the nervous trouble. This means the probing of the unconscious. The patient's censor may strive to prevent the communication of this knowledge, especially if it be of a painful or humiliating nature. The analyst must now set out to win the patient's confidence. This may take months or even years of careful work. In the meantime he encourages the patient to talk freely of everything that comes to his mind. He tests his reaction to stimuli-words, hoping that the vigilance of the censor will relax and allow the patient unconsciously to betray his secret. For example, if many of his reactions to the stimuli-words are refer-

ences to mother or motherhood, the analyst may conclude that the patient has an Œdipus complex. The patient is told to recount all the dreams he can remember. Suppose the patient tells the analyst that he frequently dreams of the death of his father, to whom, he claims, he is devotedly attached. This confirms the psychoanalyst in the opinion that an Œdipus complex, an over-attachment to the mother, is at the root of all his trouble. This prevents him from marrying or, if he is already married, has made his married life unhappy.

No cure can take place until transference has been secured; that is, a feeling of acknowledged sympathy from the patient to the analyst. According to Ernest Jones, it is a "displacement onto the physician of various affects (feelings) that really belong to some other person." Modified transference is, of course, common to all medical practise and, indeed, to spiritual direction as well. Transference is the central problem of psychoanalysis, and it is a difficult and delicate problem to handle. The transference must not be permanent; the patient must not feel that he is obliged to depend forever on the physician.

Granted a successful psychoanalysis, and consequent transference, what remains? The neurotic's interests are still turned within himself; he cannot be cured until his interests are projected outside on the practical affairs of life. Consequently the analyst must awaken new interests, provide a healthy viewpoint, broaden his patient's horizon. In a word, sublimation of the repressed complex must take place. Sublimation is the final step in psychoanalysis. It is the unconscious conducting of the repressed emotions to a higher, less objectionable, and more useful goal. The Zurich school attempts this along religious lines.

Extravagant claims for the success of this method are made by the Freudians. Only psychoanalysis, they say, can cure a neurosis, for it actually eliminates the unconscious conflicts which lie at the basis of the neurosis, either by raising the suppressed barbaric wish to a higher cultural level by bringing the patient into touch with reality again from which all neurotics withdraw, or by teaching the patient to utilize the energy of the neurotic conflict for more practical purposes. Psychoanalysis is

like an archeological excavation. It digs out the buried complexes and then they disintegrate.

What opinion are we to form of the value of psychoanalysis? Has Freud's theory contributed anything to the sum of human knowledge, or is it merely, as one of its opponents says, "a lascivious farrago of nonsense"?[4] With the exception of the terminology, there appears to be little that is new in the theory. What is new is not true and what is true is not new. Much that Freud teaches is as old as Aristotle. His theory of the urges is only a novel way of saying that animality is part of man's make-up. So engrossed are the Freudians in this phase of man's life that they seem to forget there is another side—rationality. This absorption in the sexual has gone so far, as Dr. Rivers, an English authority on nervous diseases, remarks, that perverse tendencies and prurient ideas are scented in every thought, waking or sleeping, of the patients who come under their care.

The urges are merely a new name for the passions; both Catholic ascetics and Freud's followers view them with alarm, but from different viewpoints. Of the inner conflicts, St. Paul long ago uttered words better and truer than any of Freud and his tribe: "But I see another law in my members, fighting against the law in my mind, and captivating me in the law of sin, that is in my members." (Rom. 7:23).

We must not lose sight of the fact that the Freudians are determinists; the urges exert an influence on the conscious life of all men, normal and abnormal. We may fondly imagine that we choose of our own free-will to perform this act, but this is far from being the case. *Libido* is at work, but we are unconscious of it. Our acts belong in the same category as post-hypnotic phenomena. And this holds not merely for the abnormal individual, but for the normal as well. After reading Freud's "A Contribution to the Psychopathology of Everyday Life," we may well wonder if there is a shred of free-will left to any of us. That weird Freudian entity, the censor, does the work we are wont to ascribe to conscience and to will-power; but there is nothing volitional about the censor; it is a blind force that acts necessarily.

[4] Dr. Cullen in the *Dublin Review*, April, 1921.

The symbolic interpretation of dreams seems to be the veriest moonshine. That sometimes the inhibitions of our conscious life are relaxed during sleep so that even the virtuous have dreams of a lascivious nature is beyond question. But why every dream in which shoes, trunks, swords, tunnels, caskets, ovens, wagons, etc., appear must necessarily have a sexual connotation is more than the average man can fathom. These commonplace articles have no such meaning in his conscious life. And to say that it must be so because primitive people used these as sexual symbols is to talk nonsense. This were to suppose that the child is born with certain innate ideas of sex inherited from his ancestors—an assertion absolutely without proof, contrary to sound psychological experience.

Of the practical value of psychoanalysis as a psychotherapeutic measure very little can be said because of the scarcity of data. Its most ardent defenders, even Freud himself, claim this is due to difficulties inherent to the technique. The treatments lasting for months and even years and involving considerable expense, the obstacles in securing the transference, the interference of suspicious relatives when transference is effected—all these, they say, militate against the successful administration of psychoanalysis. Nevertheless some good work has been done, some cures have been effected; notably in England in the treatment of war neuroses. In this country the physicians at St. Elizabeth's Hospital, Washington, D. C., claim to have used psychoanalysis with success. May it not be, however, that these cures are due not to the claptrap of psychoanalysis but rather to the long and sympathetic interest manifested by the physician in the patient? Loving sympathy has "ministered to a mind diseased" in thousands of cases that are not reported in the scientific journals. Then, too, confession, extra-sacramental as well as sacramental, has its therapeutic value.

In the transference, there is a real danger, especially when the patient is a woman. Long and intimate conversations with the analyst about her sexual life may have disagreeable consequences. This, however, is not necessarily so. The medical profession may rightly resent the

supposition that physicians are blackguards, just as we object to the imputations of bigots against the Catholic practise of confession. Nevertheless, I do not think we can conclude that there seems to be nothing contrary to faith or to the ordinary moral teaching of the Church in either the theory or method of psychoanalysis. The deterministic basis of the theory renders it suspect, to say the least, and the manifest dangers connected with the technique, together with the small chance of successful cure, should keep Catholic physicians from using it in an unmodified form.

In this connection the words of Dr. Peterson in the Journal of the *American Medical Association* are to the point. "I doubt if any persons have been benefited by this treatment. It requires months or years of work over each case and it is very expensive. I have, on the other hand, seen very bad results from the psychoanalysis of young men and women, permanent insanity, and even suicide; and if it (psychoanalysis) were not destined to be short-lived, I should advocate a law to prevent its employment in the treatment of young people." And Dr. Cullen, an English neurologist, says in the *Dublin Review:* "That psychoanalysis is a real danger to society is my serious conviction."

Conclusion

The use of psychoanalysis by lay people cannot be too strongly condemned. Society is devouring Freudian literature, as is evidenced by the enormous sale of popular books on the subject. The fashionable world has found a new hobby and is riding it to the death. These newer esthetes probe their own and their friends' unconscious lives to see what hidden complexes are at work. If there be a cesspool buried within us, what good comes of stirring up the fetid mass, what good to the individual or to society by examining with a Freudian microscope our mental cloaca? The machinery of our mind is too delicate for the clumsy handling of the amateur.

A final word about the extension of psychoanalysis. Dr. Freud's first effort was to find a cure for mental abnormalities. But he did not rest satisfied with that.

His propaganda has gone forth to indoctrinate the world in every line of human endeavor. Psychoanalysis is being applied to God, religion, and morals. God is but the sublimation of the father-image, possessing no reality. The facts in the life of Christ and His Blessed Mother are blasphemously misinterpreted in a sexual sense. Why bother about morals when everything we do is determined by these blind powers within us. Free-will is gone. The one thing necessary is to guard against unsocial acts and those that harm the individual. Psychoanalytic theories are made to fit history, mythology, and folklore. The interpretation of poetry and the fine arts is being undertaken by the Freudians. Hamlet, Macbeth, Lear pass through this mystic alembic and emerge sorry-looking creatures suffering from heaven knows what complexes. The works of the great masters of sculpture and painting have a connotation frankly sexual to the distorted vision of the Freudian. Even the everyday actions of normal individuals have a sexual import. And finally, a school of Freudian pedagogy is rapidly developing. We shudder to think of what new tomfoolery will be introduced into the schools when teachers take up this debasing twaddle.

To sum up: Psychoanalysis when applied by experts for the cure of neuroses may be used, but only with the greatest caution. First, the intention must be good; secondly, every precaution must be taken to lessen the danger; thirdly, there must be a proportionately grave cause for incurring the moral risk. It is possible, of course, that all three conditions may be fulfilled in some individual case; but surely it is rare enough to make Catholics pause before using psychoanalysis.

And once it steps out of the sphere of psychotherapy, Catholics should sound the alarum and declare war *à l'outrance* against its encroachments. It does nothing but increase the dread sex madness that has taken hold of the world in these later years. Reticence has long ago been repealed with regard to our conscious life by the modern poets and novelists; the psychoanalysts go a step farther; they would reveal the grizzly secrets in the charnel house of our unconscious.

Catholicism and Culture

JOHN E. WICKHAM, LL. D.

Baccalaureate Sermon Preached at Fordham University, Sunday, June 4, 1922.

IN 1835 there dawned a great light on the horizon of England in the coming from Rome of Nicholas Patrick Wiseman. Only six years had elapsed since the passing of the Emancipation act, and there was still in the air the chill from the long winter of the wearying opposition of the Penal Laws. For 300 years England had been thoroughly Protestant in every department of thought and activity. Oxford and Cambridge were Protestant; the poets, essayists and novelists were Protestant; Parliament was Protestant. The artists, the scientists, the discoverers, the diplomats, were nearly all Protestant; the leaders of the army and navy Protestant. There were, it is true, isolated instances of old families of nobility holding to the ancient Church; occasionally there appeared the interesting phenomenon of a member of the Catholic Faith possessing intellectual depth and true learning. But the legend had grown, that the man of culture must necessarily be a Protestant. The broader became his vision and the more fully developed his education, by inevitable corollary the stancher rose his Protestantism. The Englishman, actually educated and professing Catholicism, presented the paradox of one striving to serve two masters. By the logic of long traditions, the literature of all the schools was regarded as the inalienable possession of the Church Protestant.

Suddenly there came to England, for a year's sojourn, the rector of the English College at Rome, Monsignor Wiseman. Born in Seville, trained in Ireland, England and Italy, he was apparently unaware that sufferance should be the badge of his tribe, and without delay or preparation of approach, he entered the world of English endeavor. He began a course of doctrinal lectures, which were so instant and solid a success that all London listened. That vast multitude, who had believed so complacently that nothing of scholastic worth could be associated with

Catholicism, were bewildered, even profoundly shocked to the depths. Here was one, calmly addressing British audiences, in clear, crystal style, who must be accepted as a man of letters in every meaning of the term. A finished orator, bearing an international reputation as an Orientalist, having close literary relationships with Gladstone, Newman, Trench, Manning, and Macaulay, able to converse with perfect fluency in half a dozen of the modern languages, the young Monsignor stood as a rock of true understanding for Catholicism to the English mind. They who wondered not so much that a member of the olden Faith could be so scholarly but that he could be scholarly at all, were eloquently silent. The conviction had come into being: that culture and Catholicism were not contradictories, and that science and religion were not as two widely separate lines which could never meet even in infinity. Wiseman, who came as the light-bearer of a new learning to England and heralded the movement that burst into full flame ten years later, proved conclusively that one could arrive simultaneously at eminence in Catholicism and eminence in scholarship.

No Discrepancy Between Reason and Faith

Graduates of Fordham University, you are entering a world of affairs, which offered, until quite recently, the same definite temper and atmosphere which Dr. Wiseman met in England. The old tale that between Catholic teaching and scientific truth, between the spirit of religion and the spirit of reason, there is an impassable abyss, has found manifold audiences in America. The really educated men and women of this country are cognizant, even as you, that the old Church of Christendom has given firmest credo to the things of the mind in every century of history. The Church believes, in the words of the Vatican Council, that there never can be any real discrepancy between reason and faith, since the same God who reveals mysteries has bestowed the light of reason on the human mind; and God cannot deny Himself; nor can truth deny truth.

We know, and educated America knows, that in the

declining years of Rome's regime, the Church, despite discouragement and opposition, was cherishing and preserving the best elements of law and literature. When the walls of that mighty Empire crumbled and the savages rushed down through the plains of Italy, the only bulwark that remained was the Church. She compelled the barbarian to respect her will and to render, not only to God the things that were God's, but to man the things that were man's. The Church gathered up the broken fragments of civilization, established schools anew, and reconstructed educational standards. Every student of the history of education has knowledge of the constant impetus given to scholarship during the brilliant and fruitful period of university foundations in the thirteenth, fourteenth and fifteenth centuries. Twenty-seven universities, which became world-famous in later years, were founded between 1303 and 1489, based on Papal charters issued at the Pontiff's own impulse or at the urging of Bishops or temporal princes. Mathematics, law, physics, chemistry, medicine, surgery, astronomy, botany, and geology received thorough attention and exploration in all these Papal universities. The Church has always rejoiced to be the patron of architecture, painting, sculpture, and the applied sciences; and the province of learning has appreciation of the great debt it owes to the corporate wisdom, unfailing guidance, and reverent protection of the Catholic Church.

Reasons for a False Impression

The student in historical researches may possess ready and abundant information of the correlations of Catholicism and science; that student is not, as yet, legion in America. The partly educated still retain the feeling that the Catholic has not partaken, and perhaps has not the inclination to partake, of the refinements of the liberal arts. No one doubts the sincerity of the life of the spirit led by the Catholic, and his Church is counted as an invaluable asset in the sustenance of our national and social institutions. There lingers, however, the impression with a very large number, perhaps unconsciously, but in fact

none the less, that the fair humanities of books are not of any real importance to the average believer in Catholicism. What has been the origin of this conviction in America that allegiance to the ancient Faith postulates indifference to intellectual progress, if not a positive stifling of the claims of learning?

First of all, the literary backgrounds of our country during those entire years when our traditions as a commonwealth were in the making were altogether Protestant. In that directive epoch, which was distinguished by Nathaniel Hawthorne, John Greenleaf Whittier, Edgar Allan Poe, William Cullen Bryant, James Fenimore Cooper, Washington Irving, Oliver Wendell Holmes, James Russell Lowell, and Henry Wadsworth Longfellow, we seek vainly for an outstanding Catholic author. There is not a volume produced by one of these creators of our literature—and this is noteworthy—which can be proven hostile to religion; still it would not be natural that these writers could possess the sure instinct which would fully perceive the eternal values of the Church. We must bear in mind also, in the content of the adolescent brain at study much space has to be retained for the work and worth of those recognized English masters of thought and expression in the nineteenth century who were in the main non-Catholic. Nearly all the landmarks of that prolific section—Thackeray, Dickens, Scott, Tennyson, Byron and Matthew Arnold; Macaulay and Carlyle; Motley, Kingsley, Borrow, John Stuart Mill—were altogether Protestant. Can we regard the consequence as surprising that the impression might be formed on the child mind, from the readings of the secondary schools and colleges, that Protestantism and literature, both of America and England, had inclusive and exclusive associations?

Painted Ships on Painted Oceans

A second reason for a wrong translation, at times, of the position of Catholic scholars might be this: they will give no place among the immortals to the dilettante or the *poseur* in letters. They refuse to take seriously the little mind which will, with superb gesture of finality, offer solutions to the problems that have baffled the philosophy

of the ages. They are quite unmoved by the literary pretender, who may boast that he has eaten the fruit of every tree and has accordingly the perfect knowledge of good and evil. If sufficiently and cleverly advertised, the half-artists may deceive even some of the elect for a time with an appearance of erudition, but in a little while they will seem as idle as painted ships on painted oceans. Many there were, in the past year, who followed H. G. Wells as a prophet in history, and they could not understand the apathy of those who were not enthusiastic over the novelist's venture into a field for which he had no proper preparation. But understanding has come; and the ones who gave such fulsome welcome to the picturesque work are now regretting that they did not await the verdict of the history professors of our American universities, who pronounce Wells' book worthless as a contribution to learning.

A third reason for a misinterpretation of the Church's intellectual equations, on the part of some, lies in her attitude to the literature of the unlawful. When the Church remembers that God so loved man as to send His Son to die for his salvation, she understands that she would meet with Divine condemnation if she permitted any influence to harm man's mind or heart. Any volume which might weaken a personal trust in the Lord, which would question the message of the Scriptures, or lessen the sense of gratitude for the Redemption, in the judgment of the Church, has no reason for existence. With her deep faith and attachment to the Master and her care for that pearl of great price, the people's right to know His truth, the Church does not hesitate to blot out any writing which attempts the belittling of right belief or morals. The author whose skill is recognized by the canons of the critics but who may forget his fine standards finds no approval from the Church. Some few men have unhappily lowered their gifts in portraying matters questionable from the moral point of view. No literary talent can ever justify the page which would tarnish the fine gold of the purity of any soul. The more famous the pen the greater is its responsibility for good or for harm. More

than once, the Church has been considered as not appreciative of minds of undoubted genius; and her refusal to place the crown of approval on the brows of some of the poets and romanticists has been declared as the sign of intellectual narrowness. But it would be better that the entire library of the most classic sentences be destroyed, rather than the heart of the least among men be hurt by the scarring touch of unholiness. The Church, in her loyalty to learning, will never permit a literary lance to be dedicated to a cause unworthy; and she feels that the things of the earth earthy should never receive the attention of a mind with God-endowed attainments.

Cultured and Catholic

The Catholic Church makes no defense of her standards of verities. She needs none. Throughout her history she has received earnest acknowledgment of the arts and sciences for the service she rendered to save them from an early or later vandalism. And she is sending forth thousands of graduates from her American universities and colleges with the calm confidence that they are ready. Nineteen centuries have weighed in the balance the philosophy of her education, and it has been found good. They who were waiting for the day when the ideals of the superman might obtain saw that day dawn and also end. The system of thought which knew no God, but thought itself useful for aid to humanity, is a half-forgotten theory, too poor for any man's respecting.

On the twenty-first of September, 1805, off the coast of Spain, at Trafalgar, there took place a memorable sea-battle between the French and British fleets. Villeneuve, the French admiral, had thirty-four ships of war; Nelson, his adversary, had twenty-six. Out-gunned and out-manned, the English commander went into action. The day seemed hopeless for the lesser squadron. Just before the fleets came into firing range, from the masthead of Nelson's flagship was flung the signal: "England expects every man to do his duty." The effect was galvanic. Every fighting man on the English decks felt that his country was watching him. His country's honor depended on him. If he failed, England failed. If he won, England

won. His strength became as the strength of five; and the world knows the outcome of that battle.

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One can say that nothing great ever was accomplished in the Church without women bearing a part. A host of them stood among the Martyrs in the amphitheater; they disputed with the anchorites the possession of the desert. Constantine set up the *Labarum* on the Capitol, and St. Helena raised the True Cross on the walls of Jerusalem. Clovis, at Tolbiac, invoked the God of Clotilda. Monica's tears won the conversion of Augustine. Jerome dedicated the Vulgate to the piety of two Roman ladies, Paula and Eustochium. The first lawmakers of monkish life, Basil and Benedict, were seconded by their sisters, Macrina and Scholastica. The Countess Matilda held up the tottering throne of Gregory VII. The wise judgment of Queen Blanche dominated the reign of St. Louis. France was saved by Jeanne d'Arc. Isabella of Castile led in the discovery of the New World. And in times closer to our own we see St. Teresa mixing with bishops, doctors, and the founders of Orders by which the reform in the Catholic ranks was effected. We see St. Francis de Sales cultivating like a rare flower the soul of Madame de Chantal, and St. Vincent de Paul passing over to Louise Marillac the most admirable of his designs, the establishment of the Sisters of Charity.—Frederic Ozanam.

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THE CATHOLIC MIND
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The Church and Education

PETER FINLAY, S. J.
The Irish Catholic

"EDUCATION," though a process that should continue throughout life, is commonly understood to be concerned especially with the training of the young. It includes instruction, as, of course, the teaching of facts of various kinds. In the ruder stages of human society the facts will be of the simplest nature; the ways and means, for instance, of procuring the necessaries of life. In the more advanced, they will tend to become more complex and abstruse, and generally less useful. But, whatever they may be: facts of physical science, of past history, of language, mathematics, and the like, a knowledge of facts is only a very partial result of true education. To educate is to "draw out," to cultivate, what is good in man, the gifts and capabilities which are born with him, but at birth are weak and undeveloped. For his own sake, for the sake of society, of which he is a member, the child must grow: in body, mind, will, heart, and conscience. For this growth he is largely dependent, in the earlier years of life, upon others. In civilized society others tend him, feed and clothe and house him. They train him in games and other bodily exercises. They teach him arts and sciences. They endeavor to form his character, to make him upright, honorable, kindly, affectionate, courageous; an embodiment of natural virtues. And in the Christian Church, they must tell him of the supernatural and of Christ Our Lord; they must instruct him in the teachings of Christ, and form him to think and act according to Christ's teachings and example. They give him a pagan education, if they themselves are pagans; a Christian education, if they are Christians.

And the object of this education is to fit men for life, for life in this world, whatever the educator's beliefs may be; for life here and hereafter, if the educator accepts the doctrines of Christianity. Education, we have already remarked, is never complete, while life endures: for every stage of life is a preparation for what is to follow, and all life on earth is a preparation for eternity. But we propose at present to consider education as concerned with the

time of youth, and among a people professedly Christian; and we ask what that education should be.

How Much Education is Needed?

It is plain that no scheme can be framed which shall be applicable universally; the nature of all preparatory work is to be determined by that other work or state for which it is a preparation. No doubt there is a minimum of training, bodily, mental, moral, and religious, which should be given to all; though what that minimum is, it would be extremely difficult to determine. It should be such as to produce a *mens sana in corpore sano,* a sound mind in a sound body; but how much further should it go? In these days of obligatory school attendance, and school clinics, and continuation schools, and university-extension lectures, and multitudinous exhibitions and scholarships, there is a danger of coming to regard mere schooling, whether in the primary, secondary, or university stage, as an end in itself; a thing which all should aim at; and which the State, for its own sake, and in justice to the community, should place, so far as may be possible, within reach of all. It is assumed, of course, that every citizen should be able to read and write and cast accounts; that he will be a happier and more useful citizen because of his ability to do so; and that then a way should be open to him by which he may, if he chooses, mount through higher education to the loftiest dignities in the State. It is no part of our present purpose to discuss the theory, a theory which the modern democratic State is commonly disposed to accept unquestioningly, and to put in practise at an ever-increasing expense of time, energy, and money. There are those who are skeptically-minded, and who doubt that the diffusion of even elementary knowledge, of reading, writing, and such primary subjects, divorced, as it is too frequently, from religious training, makes men and women happier as individuals or more excellent members of the civil commonwealth. But we shall have occasion, somewhat later, to consider the reasons for their skepticism, and to estimate the value of the conclusions to which they come. Here, we shall allow that it is desirable to give to all our children the fullest measure which may be possible of secular and of religious knowledge, according to each one's present state and the future he may hope for.

It is evident that the branches of secular and of religious knowledge are not all equally within the range of youthful minds, and are not equally important in their bearing on the future. A selection must be made, that any education may be possible; a wise selection should be made, as future interests may demand. So much will be generally admitted, by way of abstract principles. But it is otherwise when we come to their application. No complaint is more widespread, at least among ourselves, than that our children of every class, in both primary and secondary schools, are overburdened with a multiplicity of subjects; and, more serious still, that the place assigned these subjects in our schemes of education corresponds very imperfectly, sometimes not at all, with their relative importance, and with their bearing upon the scholars' future. It is urged, for instance, that in our popular girls' schools practical housewifery, dressmaking, mending, knitting, cookery, and other such domestic arts, should never be sacrificed, as they often are, to literary studies, to music or other unnecessary accomplishments. It is far more vital to the welfare and happiness of the worker and his family, and of his wife herself, that she should be able to do, and do well, everything needed in the home than that she should have played a piano in her school days, or recited poetical extracts, or joined in choral singing.

We are not, however, directly concerned with considerations such as these, insofar as they relate to education in its purely secular aspects, and we have only introduced them here because of their bearing on the question in which we are mainly interested, the place which religion ought to hold in education.

Religion in Education

Religion, the true religion, is, we may assume, the most important element in human life. A man may, many men do, accept all the teachings of religion, in theory, and yet lead irreligious and vicious lives. It is easier to believe in the Trinity than to observe the Commandments; and, such is the nature of our freedom of will, unhesitating faith is not inseparable from the good works which faith enjoins upon believers. But the contradiction which we so often witness, which, indeed, we experience within ourselves, be-

tween religious belief and moral conduct, is not to be charged upon religion. The more thorough our knowledge of revealed doctrines, the more whole-hearted our assent to them, the more steadfast our resolve to govern our life by them, the better men we shall be, better to our own conscience, better in our homes, and better citizens. Indeed, there can be no true morality, either private or public, unless it be based upon revealed religion. For proof we need only appeal to the history of paganism; the man who should profess openly its ethical standards as we find them set out in the golden age of Greek and Roman literature would now be ostracized by all decent-minded persons. There can be no true sense of moral law and obligation without reference to a Divine Legislator; nor of moral sanction, without a Divine Ruler and Judge. In the interest, therefore, of the individual, of the family, and of the State itself, religion should have its place in education. And a principal place. It is all important, in private and in public life, that a man should have an enlightened conscience, a high sense of duty, a conviction of his responsibility to an all-seeing authority, and of just and inevitable rewards and punishments; and it is only the religious element in education that will bestow these precious gifts upon him and train him to their use.

Furthermore, education, as we have said, is not a preparation for this life only; it has a higher purpose, to prepare us for eternity. That is, indeed, its chief purpose; as it should be of every other activity in life. And it prepares for eternity, not by instruction in languages, science, art, agriculture or commerce, none of which things is of any help toward happiness with God in heaven, but by teaching man to know Christ, His doctrines, and His institutions; by molding man's character in the pattern of Christ; by forming him to obey God's law, to overcome temptation, to avoid sin, to practise virtue, to keep habitually in mind God's good-will and pleasure, and the salvation of the soul. These are the essential things of life. To do these things is to lead a religious life; to fit man for the doing of them, to create the will and habit of doing them conscientiously, should be the first and chief aim of education; and, if it be, religion must be the principal, all-pervading, element in education. Not the sole element; for, as we have said, to educate is to draw out what is best

in man, in body, mind, and spirit. But if there be any truth in Christianty, religion should hold first place in life and training; and there can be no education worthy of the name in which it does not hold first place.

Whose is the Right to Educate?

And whose is the duty, whose the right to give this education? Duty and right belong inalienably to parents. Naturally, by the very fact of birth, a child is under his parents' care. It is for them to nurse him, feed him, clothe him, house him; for them also to educate him. They may, of course, employ other hands, they must commonly employ other hands, to aid them in the work. In a civilized community there must be a "division of labor"; men cannot all sow, and reap, and weave, and bake, and build, and themselves exercise all the other trades, on which their own well-being and that of a family depend; they must look to others to supply their need. So, too, it is in education. Parents may, many must, confide to others the education, at least the partial education, of their children; they themselves have neither time nor competency. But the responsibility, the duty, are their own; these they cannot transfer to any other. They are bound by the law of nature and the law of God to provide food and clothing and all necessaries for the reasonable material welfare and bodily development of their children. They are equally bound to provide for the welfare and suitable development of their children's minds and hearts. To starve a child's intellect and will is no less criminal in a parent than to starve his body.

And as it is a parent's duty, so it is a parent's right, while he is willing and able to fulfil the duty, to control the education of his child. In the exercise of this right, no one may lawfully interfere, still less dictate to him. No one may prescribe for him how he shall feed the child, or clothe, or house, or teach and train it, while he is himself prepared to do all of these things, within reasonable time and measure.

The State has no such right of interference. The tendency of governments has always been to limit, to encroach upon the rights and liberties of their subjects. Uniformity, centralization, bureaucracy, absolutism are the expression of this tendency, when the people allow it

to succeed for a time in the never-ending struggle. Then popular discontent, civil uprisings, political revolutions, peaceful or violent, follow; and the people often regain the liberties which had been filched from them. Profane history, both of ancient and of modern times, is largely the record of this conflict between the State and its citizens; and Rome, Greece, medieval Italy, the France, Spain, Naples of the Bourbons, Russia and Prussia in our own day, will occur to the mind as examples of it. Much modern legislation among ourselves betrays the same tendency. Our land laws, game laws, factory and shop acts, compulsory insurance, boards, departments, commissions; all make for an increase of central authority, and for a restriction of individual liberties. Such, too, has been the bent of Parliamentary interference with education. Compulsory school attendance, inspection of schools, free instruction and even free school meals, uniformity in school program and standards, public examinations, government training and registration of teachers; and, in the university the creation of a State-granted, closely guarded monopoly, from which religion is carefully excluded, to which only those have access who can spend much time and money in centers appointed for them, attending upon teachers not of their parents' choice; all this modern legislation moves towards an increasing control of education by the State, or by State-established and irresponsible bodies, with a corresponding restriction of individual liberty. We are not concerned now with the wisdom or need of such legislation; we merely note the tendency of the State, of the governing classes in the State, to gather power and control into their own hands, and thus to overrule the rights and liberties of individuals and of the people.

The Rights of the State

Now, it is not denied, it cannot be denied, that the State is justified at times in limiting the exercise of liberty and of natural rights. No one doubts that it may impose necessary taxation, and assume control of private property in cases of war, detain persons suspected of crime, remove children from the guardianship of grossly immoral parents, and do a hundred other things which take from the freedom of its subjects. But how far may it proceed?

Whence is its right to interfere with a citizen's liberty at all?

We have already noted that the individual and the family are prior to the State. "It is not good for man to be alone"; and hence by a law of nature the family comes into being. The family is not sufficient for itself; and hence family joins with family to constitute the State. But the individual has rights and liberties which the family may not infringe; and the individual and the family have rights and liberties which the State may not violate. Indeed, family is led to join with family, and thus to constitute the State for two objects only: to protect the rights of the family and of the individual, and to further the prosperity of all. It is for this governments are appointed: this is the whole foundation of their duties and their rights. They are the servants, not the masters, of the people. Authority is given them that they may safeguard and promote the well-being of all. They may employ whatever lawful means are necessary for that purpose. Except for that purpose, and beyond those necessary means, they have no authority whatsoever. The limits of State action are determined by the reasons for setting up the State.

Hence, all unnecessary interference with the rights or liberty of a citizen is unjust and tyrannical. The State may not prescribe for him where he shall live, how he shall be clothed, what he shall eat, whom he shall marry, what profession he shall adopt, and so forth, unless State interference be required to protect the rights of others or to advance a great and common good.

And hence the State may not, unless under like conditions, set bounds to a parent's freedom in the education of his children. It cannot take over their education itself, unless the parent consents or makes default. It cannot force them into its schools or determine the scheme of their instruction. It has just the same right, no greater, no less, to interfere in the education of its subjects which it has to interfere in their lodging, food, and clothing.

The State, we have seen, may not interfere with a parent's right and duty to educate his child, so long as the parent himself is competent and willing to fulfil the duty. The child belongs to his parents; he is not the property of the State. To take him from his parents'

care, to force him into institutions of its own, to feed, to clothe, to instruct him, against his parents' will, while they themselves are prepared to give him all that his own welfare and the common good require, is a plain and unjust invasion of parental rights. Compulsory education, therefore, understood of a State law which should take children from their homes and herd them into State schools and subject them to a State program of instruction, is an utterly unwarrantable violation of the home, if they are already provided with the education which the law of nature and the law of God demand. And this truth is of universal application: the poorest parent in the land has the same rights, the same independence of State interference and State control, as the wealthiest and most learned.

Parents' Right to Educate

Hence, his right to educate his child in his own home is not restricted to the training and instruction which he may give himself. He may freely call in the assistance of others. If he do, he must see to it that those others give what he is bound to provide; he must make sure in choosing them that they are suited for the duty he entrusts to them, but, in making the choice, he cannot be called on to seek either authorization or guidance from the State. As well allow the State to determine who shall bake his children's bread, or serve them when they sit at table.

Hence, too, he may send his children to any teacher whom he chooses, and who is qualified to give the education which the children may justly claim. And, again, in making this choice, he is in no wise dependent on the State. Parents are as free to choose a teacher in common for their children, and to send the children to a common center where he may teach them, as they are to bring the teacher of their choice into their own homes.

And hence the right to teach and to establish schools is not a privilege which the State may at its discretion withhold or grant, or in any way limit or control. If a State certificate, or any other certificate, were necessary, the parent's right to educate his child would be at the mercy of the State or of some State-created licensing authority; and the parent's right, as we have seen, is

prior to the State and independent of it. The State may have the right at times to establish common schools, when such action is needed to protect the common welfare against the evils of ignorance. But if private effort has already provided fitting schools, or desires to provide them, there are many who will deny all State right to undertake the work of education. It would be as easy, they say, to justify the expenditure of public money upon picture-theaters and traveling circuses. Government interference or competition with private enterprise cannot be justified on the ground that the State is as competent to carry out the work as individual citizens, perhaps more competent. A government is not set up, authority is not vested in it, that it may do what families, and individuals are willing and able to do for themselves. Government action, as we have seen, is reasonable and just when it is necessary, necessary for the protection of individual rights or of the well-being of the community. Otherwise, it is an usurpation, an exercise of authority which has not been given to the State, and which it is not to the interest of the people that it should be given. Liberty, freedom of initiative, freedom of private choice and action, is of far more importance to a nation than any good result which can come from the uncalled for interference of the State.

State Monopoly

The State, therefore, can have no right to create a school monopoly in its own favor: it may not, while establishing its own schools, forbid others. Most modern Governments make proof of a desire to do so. The democratic French Republic has expelled the Religious teaching Orders, and has, so far as possible, closed all primary and secondary schools except its own; its University, too, is a State institution. In Prussia, Saxony, and Bavaria prior to the recent war, all education was practically in the hands of the State. We see the same tendency in the present-day legislation of England, the United States, Australia, and other countries. Parents who wish to exercise their right of choosing for their children the teachers, however competent and qualified, whom they themselves prefer, are generally punished—fined, for doing so. They are compelled to pay for pub-

lic schools, of which they do not, perhaps cannot conscientiously, avail themselves; and they must pay as well for the education of their children in the schools of their choice. In all these countries Catholics suffer under a very grave injustice. They may not send their children to the Government schools; for such schools are almost necessarily non-sectarian: denominational religion is banished from them. And so they must, if permitted, maintain schools of their own, and at the same time contribute towards maintaining the schools of others. The trend of modern legislation is to discourage all private educational effort, and to create a monopoly for the State. Pre-Reformation Europe was wiser when it accepted the great Catholic principle of individual liberty, and in education, as in many other matters, interfered only, when it interfered at all, to further private endeavor. There was no disposition then to allow the materialistic theory that children, like their parents, are the property of the State; that they belong to the State, as slave children to the slave owner; and that it is for the State to determine what their education and training shall be. Nor is the theory much to be wondered at, if once it be assumed, as latter-day democracy is coming to assume, that the State is bound to take the parents' place, and fulfil the parents' natural duties, bound to provide schools, books, teachers, oculists, doctors and dentists, even food, and soon it may be clothing—for there is no logical halting place—with public moneys. If the State pays all the cost it is not surprsing it should claim a proponderant share in the administration; should claim to appoint and dismiss teachers, to frame program, to supervise and control the whole school work and life of the scholars. I do not say the claim is just, or ought to be admitted; but it is to be expected, and may be plausibly put forward and defended.

Dangers of State Monopoly

If yielded to, it leads to the enslavement of the people. Give a government the monopoly of education, with all that the monopoly involves; place the whole youth of a country, during their most docile and impressionable years, in the hands of a class or of a clique, who work upon them daily, through trained agents, in pursuance of

a cleverly devised and common plan: it requires little imagination to realize how soon the mind and will of the country must be in the keeping of the Government; which may thus come to rule public life with the same absolutism with which it rules education. In this way some 40,000 Freemasons dominate the internal life and the foreign policy of forty millions of Frenchmen. Freemasonry captured the French Government nearly fifty years ago; it took possession of the schools; drove out opponents; and it is now the firmly-established master of a population which, in the main, is well content to serve it. In Germany, too, the State was sole schoolmaster. State autocracy, as personified in the Sovereign, was taught universally in the schools; and the people came to submit in great majority, and with more than resignation, to a system which robbed them of all the substance, if not of all the forms, of liberty. Had they been successful in the recent war, their enslavement would have become still more complete. As it was, they were driven into war, and they were defeated in the war, through the slave spirit and the despotism which German education had created.

Does any such danger exist among ourselves? It is, of course, impossible to say with any certainty. Our present is too confused, our future too ambiguous, to allow of forming an assured opinion. New Governments are not less liable, are sometimes more liable, than old-established ones to the temptation of centralizing authority, and of bearing down opposition by force. The "English Commonwealth" in the seventeenth century, the "Committee of Public Safety" at the close of the eighteeth century, and now the Russian Soviet, are striking instances of such liability. Besides, not a few of our theorists have been influenced by German ideals and German methods, have drawn their philosophy of education from German sources, and may be predisposed to exaggerate the value of minute organization, of rigorous uniformity, and, above all, of an omnipotent central authority. Indeed, we have already had a foretaste of the German spirit and German system in some very peremptory orders issued to Irish schools since they came under purely Irish management. We will hope that the precedent may not broaden down into many and oppres-

sive instances. It would be lamentable to find, after all our sacrifices to achieve liberty, that, in education, we had only exchanged one tyranny for another.

The Church and Education

The modern State would seem, therefore, to have misconceived its functions and exceeded its powers in much of its interference with education. And what of the Church? The mission of Christ's Church, we know, is to preach the Gospel of Christ, to administer His Sacraments, to watch over the members of His mystical body: "Go ye into the whole world, and preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"; "Feed My lambs . . . feed My sheep." The Church was not established by Christ, the Apostles and their successors were not sent by Christ, for temporal ends. They are charged to carry on Christ's own work for souls, not to engage in mere earthly projects or earthly pursuits. They have no direct concern with the material prosperity of nations, with their social or intellectual conditions, with politics, art or science, or secular interests of any kind. They have no direct call to build schools and colleges, or to found universities; as they have none to establish orphanages and hospitals or to busy themselves with any works of corporal mercy. Their commission is a spiritual one.

But it should be borne in mind that the Church, within the State, has at least the same rights as any other voluntary association; her clergy have the same rights as any other citizens. As against the State, the Church has the same liberty to open schools as the State itself: the State, we have seen, can claim no monopoly in education. And her clergy and religious have the same liberty to teach as any lay persons; they are citizens; and they incur no civil disqualification by entering into religion or the priesthood. Let us even suppose for the moment that they are unfaithful to a plain religious duty, in undertaking the work of education: the State, its legislators and rulers, have not been appointed to keep watch over the Church and her ministers, and to provide that they shall comply with their spiritual obligations. As well might

the civil government forbid the clergy to own land and till the soil, or to write for the newspapers and to publish works of science.

Using Our Civil Rights

And Church and clergy are unfaithful to no duty when they make use of civil rights for the furtherance of religion. Vital spiritual interests are often involved in things which may appear at first sight to be almost wholly earthly. When the Kultur-kampf was impending in Germany, the parliamentary elections were a matter of far-reaching importance to Catholicism. Such, too, was the case in France, when it was proposed to expel the teaching Orders, to abolish the Concordat, to confiscate the Church's property. The eternal welfare of countless souls may depend on the decisions taken at a Council of Versailles or a Conference of Genoa. In the wards of a hospital or of a home for the dying, spiritual interests of the gravest moment are at stake. Therefore the Church urges her children at times to take part in parliamentary elections: and she endeavors to influence politicians; and she establishes nursing Congregations, encourages them to found institutions, and appeals to the Faithful to assist them. Now, in no other sphere is religion so evidently at stake, if we may except the formal preaching of the Gospel, as in that of education. An impressionable age, unformed mind and heart, natural inclination to believe, ignorance of evil, freedom from the grosser passions: all these circumstances make the season of youth, the time of instruction and of study, a fruitful field in which to carry on the Church's Divinely appointed work. May the Church stand aside, and make no effort to fulfil her mission in the schools? And, if the true religion be shut out officially from them, if colleges and universities are as pagan as the schools, surely the Church is called on to establish, if she may, schools and colleges and universities of her own, in which the atmosphere is Catholic, and the teaching is in accord with Catholic principles, in which God's law is held in honor, and Catholic worship and practises are in frequent and general use? Hence she does nothing more than bare duty, when she maintains her own primary and secondary schools in the United States, in England, Belgium, France, Australia, and others

of the English colonies; and when she establishes great Catholic universities, like those of Washington, Georgetown, Fordham, and St. Louis, with their departments of letters, law, medicine, science and the rest, in North America; the *Instituts Catholiques* in France; the famous University of Louvain in Belgium; and the new Italian University which Italian Catholics, with the cooperation of their Bishops and the blessing of the Holy See, are setting up in Milan.

The Church's Obligations

I would not be understood to contend that the Church, as an organized society, acting through Pope and Bishops, should engage in the work of secular education without necessity. What is not contained directly in her Divine commission the Church should not necessarily be busied with; the time, energy, attention given to it must be taken from the spiritual work, for which she has been established. But, if, for that spiritual work, she finds it necessary to set up places of education, in which her children's minds and hearts may be formed on the pattern of Christ and on His teaching, she is not merely entitled, she is bound, if it be possible, to do so.

And, if there be any among her members, men or women, lay or clerical, who desire to take a part in the great work of Catholic education, who are competent to give secular instruction, and give it, but assign to it a secondary place, far below religious and moral training, she will, of course, encourage their desire. Who else after Catholic mothers, can so effectively assist her in the mission on which she has been sent? If, further, some among them would join their efforts, would unite together, to secure a greater and more enduring efficiency; if they choose to bind themselves to one another and to God's service by specialties; if they decide to live a common life, and dress after a common pattern, that is their own private concern, which will meet, we may be sure, with glad approval from the Church, but has no bearing upon their duties, rights, or privileges as teachers. Has no bearing, that is, in the eyes of the State, and of educational authorities. It is no business of theirs whether or no a teacher has taken Holy Orders or made vows in religion. Teachers may be lawyers or doctors without question; why not

friars, nuns, or priests? But Catholic parents take it into account. They generally, when a choice is open to them, entrust the education of their children to the priests and teaching Orders of the Catholic Church. We shall not now discuss the wisdom of their choice. We only desire to note that they are clearly within their rights in acting as they do; and that priests and religious are clearly within their rights in accepting and carrying out the trust.

The Importance of Religious Education

THE HON. NATHAN L. MILLER

An Address Given by the Governor of New York at the Commencement Exercises of the Child Jesus Parish School, June 19

THERE is one distinguishing feature, one distinguishing quality, which elevates man above the animal kingdom, and that is the desire, the yearning, which mere material things cannot satisfy. That desire and yearning lead us to strive for something better and higher and nobler; and in that strife, we develop our mental, moral and spiritual natures. This is no doubt an age of materialism. Invention, the arts and sciences, have developed to a high state of perfection the things which minister to man's material comfort; and undoubtedly, the pursuit of the material was never more keen. Hence it is important that religion and education shall fan the Divine spark which distinguishes man from the animal, shall stimulate us to strive to rise above the material toward the ideal, away from sordid selfishness to a contemplation of the purpose and meaning of human life.

Organized society, what has here been termed the State, has made it possible for the human race to progress towards its ideal, toward the realization of the great Divine purpose, and to insure the continuance of that progress, it is necessary that we maintain, that we strengthen, and that we securely guard the foundations and the pillars upon which the State rests. The home and its influences supply the foundation; religion, morality, education, public virtue

are the pillars which rest upon that foundation. Religion, yes, the Ten Commandments, do supply the foundation for morality. Without religion and morality, education might be more harmful than helpful, for public virtue springs from religion, morality and education. These statements may seem platitudes, although their truth will not pass unchallenged in these days, and however trite, they will bear repeating. I place religion first as the pillar among the pillars, the supports of the State.

There are many people these days who think that we are becoming irreligious; that religion is losing its hold. If that be true, all the more need of strengthening religious influence, because without the restraining influence of religion and of religious teaching and example our youth would be cast upon a chartless sea without rudder or compass to guide them, drifting hither and yon as their own selfish desires might direct. Whilst I have said that religion is one of the pillars of the State, and whilst religion is undoubtedly the main bulwark against the attacks upon the State, which proceed from irreligion, from the Socialistic tendency to destroy religion, the home and the State, yet with us the State cannot itself be directly concerned in the promotion of religious instruction, in the support of religion, and cannot combine religious instruction with secular education. To do that would almost inevitably lead to the support of a particular religion or religions and possibly to the repression of others. And this is a land of religious liberty where all religions have equal freedom, equal liberty and equal opportunity. Fortunately, that freedom from State interference creates an atmosphere which is most conducive to the development of the best religious thought and to the spread of the most effective religious teaching.

But in the matter of education, and by that I mean secular education, the case is different. Free government depends upon public opinion. It will succeed or fail to the extent that public opinion is enlightened, and that enlightenment can come only in proportion to the capacity of the people for self-enlightenment. Hence it is true, as Father Nummey has said, that the State has a right to insist that all of its people shall be given that capacity for self-enlightenment.

The Men of Tomorrow

Our boys and girls of today, these boys and girls, and the other boys and girls who are graduating in other schools over our fair land, will comprise the State tomorrow. What they think, what they are, what they do, will determine the condition of the State, yes, the condition of the world, and the progress of the human race. And, whilst the State is deeply concerned with or about their religious training and instruction, with us the State cannot concern itself directly with such instruction. That, for reasons which I have stated and for others which are obvious, must be left to the teachers of the faith to which each belongs. However, the State is not only concerned about, but has the duty directly to concern itself with the mental development and the physical well-being of these boys and girls, and it is its duty to provide for the education of all who are not otherwise provided for, and it may, as has been said with great propriety, impose the standard to which they shall conform; the educational standards, that is, not the religious standard.

To play a useful part in our social and political life, it is necessary to understand the language of our laws, the language of our history and of our traditions, the language of American thought, of American customs, and American ideals. And so the lesson of the hour is that those who are charged with the duty of giving spiritual direction and guidance and of giving religious training upon the one hand, and the State charged with responsibility of providing for secular education in the public schools upon the other hand, must, each in their own respective spheres make a survey, find out wherein they have been remiss. find out wherein there have been shortcomings, if any, and having ascertained that, must then put forth renewed and redoubled efforts, each again, as I say, in its own sphere. to provide for the mental, the moral and the spiritual welfare of our people. And I am glad to say that in such a survey it will evidently be found that your school will be close to the top, because I have heard of none with such a record as we have heard here tonight.

Results of Our Educational Efforts

Now that effort or those efforts, each in its sphere will be reflected in public virtue, which I have said springs

from general morality and education, from the contemplation of the Divine purpose and meaning of human life, from the desire for something better and nobler which that contemplation begets, and from the satisfaction which it produces in rendering service to promote the progress of the race.

There are, surely, disquieting signs about us, and commencement time is a favorite one to hear of all these disquieting signs. There are, no doubt, evils which need to be remedied. There are wrong tendencies which need to be corrected. Undoubtedly, there is much food for the pessimists who say, and perhaps truly, that free government is still on trial, the civilization itself is in peril.

Doubtless, this is a material age. Doubtless, selfishness plays too large a part in both public and private life. There are signs of a tendency to revolt from the restraints of religion, of law and of order. But as we look about us, we can find hopeful signs, signs such as we have witnessed here tonight. These boys and girls saluting the Flag and reciting the Ode to the Flag evidence here and there that those able to serve are more and more showing their willingness to serve.

There may be ills and evils afflicting us, but certainly the standards of both public and private morality are higher today than ever. Civilization is progressing, and with that progress life becomes more complicated and more intense, and human needs multiply. So the great need of the world today is for men and women of high purpose and lofty ideals to render service, service first in the home, service in the schools, service in the church, service to society, service to the State; and it is one of the great functions of religion and education to inspire those ideals, and that unselfish purpose. The American people have never failed when put to the test to demonstrate that they are willing to sacrifice and to serve for their ideals. They have demonstrated, too, that they are a nation of lofty ideals and high purpose. They have demonstrated their capacity for self-government, which involves also self-restraint. They have proven their love for order and liberty. This growing disposition to render service more and more should lead us to have courage, to have faith, to have hope, to have confidence in the ultimate fulfilment of what we believe to be God's destiny for the American

people, and that is to become the leaders for the betterment of the human race.

Catholic Parents' Obligations

PAUL L. BLAKELY, S.J.

HERE is the law: Unless they entrust their children to a Catholic school all Catholic parents are obliged, under pain of mortal sin, to furnish an equivalent training. True, to genuine good-will God will supply what is wanting, but only a miracle of grace can supply for the lack of a training in a Catholic school. Instruction in a Sunday-school alone, or occasionally after school hours, is not enough. In the abstract it is possible to provide adequately for the child's religious instruction at home. Practically, however, this is rarely possible.

But for the Catholic father who, without episcopal sanction, sends his child to the public school, when he could enter him at a Catholic institution, there is no excuse in heaven or on earth. He has begun the career of Herod; it will be no fault of his if he is not guilty of soul-murder. Let the Catholic father whose child is in the non-Catholic school, or who is minded to place him there, commune with his conscience. The day will come, perhaps very soon, when God will require these children at his hands. Is he willing to stand before the Eternal Judge in the day of his great assizes with this plea: "I might have sent my children to a Catholic school, but, because I had money and position, I sent them to the non-Catholic school. I might have put them under the charge of consecrated men and women who taught that the first duty of every human being was to know, love and serve Almighty God. But I gave them to teachers who dared not assert that an adorable God even existed. I might have brought them to halls in which every head was bowed in silent reverential adoration at the very mention of the Name of Jesus. But I took them to schools from which the Saviour of the world would have been excluded had He entered to teach His doctrine of humble, unwavering acceptance of Him, and of service and love. I knew the plain law of the Church, and I disobeyed it. I might have given good example, but I scandalized my weaker brethren by inducing them to follow where I had led. I knew what my

duty was, but I was deaf to the warning and to the pleading of those set to rule me in God's place. I consulted my own desires, and I laughed at authority, and I said that the Catholic school was no place for the children of a family so refined and cultured, of a father so wealthy and influential as myself."

The Test of Practical Faith

Dare any Catholic enter that plea before the judgment-seat of an omniscient and omnipotent God? If not, let him not file it in time by sending his children to a non-Catholic school. Let him not call himself a practical Catholic because he goes to Mass on Sundays, and to the Sacraments occasionally, but for five days a week entrusts his children to a system which the Church forbids him to approve. Let the test of his practical acceptance of the teachings of the Catholic Church be made in this question: "Are his children in a Catholic school?" For the man who sends his children to the public school when he could obtain for them the blessings of a Catholic education is not a practising Catholic, even though he goes to Mass every morning, and, by his silence touching the necessary matter in Confession, is absolved every night.

Assuredly, God will hold the Catholic parent responsible for his fulfilment of this most serious obligation to secure for his children to the best of his ability a moral and religious education. If he can do this while sending his children to a non-Catholic school, well and good, provided the Bishop gives his approval. But in not one case in a million can he secure, without the aid of a Catholic school, the training which the law makes imperative.

In these evil days the world has risen up against God and His Christ; in philosophy, in science, in literature, in the market-place, in the amusements of the people, above, all, in the school. In God's dear name let Catholics at least be willing to suffer inconveniences, loss, even obloquy, that their little ones, redeemed by the Precious Blood of the Son of God, may be brought to the Heart of Christ through the sure portals of a Catholic school.

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Intellect, the Instrument of Religious Training

JOHN HENRY NEWMAN

THIS day we celebrate one of the most remarkable feasts in the calendar. We commemorate a Saint who gained the heavenly crown by prayers indeed and tears, by sleepless nights and weary wanderings, but not in the administration of any high office in the Church, not in the fulfilment of some great resolution or special counsel; not as a preacher, teacher, evangelist, reformer, or champion of the Faith; not as Bishop of the flock, or temporal governor; not by eloquence, by wisdom, or by controversial success; not in the way of any other saint whom we invoke in the circle of the year; but as a mother, seeking and gaining by her penances the conversion of her son. It was for no ordinary son that she prayed, and it was no ordinary supplication by which she gained him. When a holy man saw its vehemence ere it was successful, he said to her: "Go in peace; the son of such prayers cannot perish." The prediction was fulfilled beyond its letter; not only was that young man converted, but after his conversion he became a saint; not only a saint, but a doctor also, and "instructed many unto justice." St. Augustine was the son for whom she prayed; and if he has been a luminary for all ages of the Church since, many thanks do we owe to his mother, St. Monica, who, having borne him in the flesh, travailed for him in the spirit.

The Church, in her choice of a Gospel for this feast, has likened St. Monica to a desolate widow whom Our Lord met at the gate of the city, as she was going forth to bury the corpse of her only son. He saw her, and said. "Weep not"; and he touched the bier, and the dead arose. St. Monica asked and obtained a more noble miracle. Many a mother who is anxious for her son's bodily welfare, neglects his soul. So did not the Saint of today; her son might be accomplished, eloquent, able and distinguished; all this was nothing to her while he was dead in God's sight, while he was the slave of sin, while he was the prey of heresy. She desired his true life. She wearied Heaven

with prayer, and wore out herself praying; she did not at once prevail. He left his home; he was carried forward by his four bearers, ignorance, pride, appetite and ambition; he was carried out in a foreign land, he crossed over from Africa to Italy. She followed him, she followed the corpse, the chief, the only mourner; she went where he went, from city to city. It was nothing to her to leave her dear home and her native soil; she had no country below; her sole rest, her sole repose, her *Nunc dimittis,* was his new birth. So while she still walked forth in her deep anguish and desolation, and her silent prayer, she was at length rewarded by the long-coveted miracle. Grace melted the proud heart, and purified the corrupt breast of Augustine, and restored and comforted his mother; and hence, in today's Collect, the Almighty Giver is especially addressed as *"Moerentium consolator et in Te sperantium salus"*; the consoler of those that mourn, and the health of those who hope.

And thus Monica, as the widow in the Gospel, becomes an image of Holy Church, who is ever lamenting over her lost children, and by her importunate prayers, ever recovering them from the grave of sin; and to Monica, as the Church's representative, may be addressed those words of the Prophet: "Put off, O Jerusalem, the garments of thy mourning and affliction and look about toward the East, and behold thy children; for they went out from thee on foot, led by the enemies; but the Lord will bring them to thee exalted with honor, as children of the kingdom."

Augustine's Eternal Quest

This, I say, is not a history of past time merely, but of every age. Generation passes after generation, and there is on the one side the same doleful, dreary wandering, the same feverish unrest, the same fleeting enjoyments, the same abiding and hopeless misery; and on the other, the same anxiously beating heart of impotent affection. Age goes after age, and still Augustine rushes forth again and again, with his young ambition, and his intellectual energy, and his turbulent appetites; educated, yet untaught; with powers strengthened, sharpened, refined by exercise, but unenlightened and untrained, goes forth into the world,

ardent, self-willed, reckless, headstrong, inexperienced, to fall into the hands of those who seek his life, and to become the victim of heresy and sin. And still, again and again, does hapless Monica weep; weeping for that dear child who grew up with her from the womb, and of whom she is now robbed; of whom she has lost sight; wandering with him in his wanderings, following his steps in her imagination, cherishing his image in her heart; keeping his name upon her lips, and feeling withal, that, as a woman, she is unable to cope with the violence and the artifices of the world. And still again and again does Holy Church take her part and her place, with a heart as tender and more strong, with an arm, and an eye, and an intellect more powerful than hers, with an influence more than human, more sagacious than the world, and more religious than home, to restrain and reclaim those whom passion, or example, or sophistry is hurrying forward to destruction.

My Brethren, there is something happy in the circumstance, that the first Sunday of our academical worship should fall on the feast of St. Monica. For is not this one chief aspect of a university, and an aspect which it especially bears in this sacred place, to supply that which that memorable Saint so much desiderated, and for which she attempted to compensate by her prayers? Is it not one part of our especial office to receive those from the hands of father and mother, whom father and mother can keep no longer? Thus, while professing all sciences. and speaking by the mouths of philosophers and sages, a university delights in the well-known appellation of "Alma Mater." She is a mother who, after the pattern of that greatest and most heavenly of mothers, is, on the one hand, *Mater Amabilis,* and *Causa nostrae laetitiae,* and on the other, *Sedes Sapientiae* also. She is a mother, living, not in the seclusion of the family, and in the garden's shade, but in the wide world, in the populous and busy town, claiming, like our great Mother, the meek and tender Mary, "to praise her own self, and to glory, and to open her mouth," because she alone has "compassed the circuit of heaven, and penetrated into the bottom of the deep, and walked upon the waves of the sea," and in every department of

human learning, is able to confute and put right those who would set knowledge against itself, and would make truth contradict truth, and would persuade the world, that, to be religious, you must be ignorant, and to be intellectual, you must be unbelieving.

The Nature of the Mind.

My meaning will be clearer if I revert to the nature and condition of the human mind. The human mind, as you know, my brethren, may be regarded from two principal points of view, as intellectual and as moral. As intellectual, it apprehends truth; as moral it apprehends duty. The perfection of the intellect is called ability and talent; the perfection of our moral nature is virtue. And it is our great misfortune here, and our trial, that, as things are found in the world, the two are separated, and independent of each other; that, where power of intellect is, there need not be virtue; and that where right and goodness, and moral greatness are, there need not be talent. It was not so in the beginning; not that our nature is essentially different from what it was when first created; but that the Creator, upon its creation, raised it above itself by a supernatural grace, which blended together all its faculties and made them conspire into one whole, and act in common toward one end; so that, had the race continued in that blessed state of privilege, there never would have been distance, rivalry, hostility, between one faculty and another. It is otherwise now; so much the worse for us; the grace is gone; the soul cannot hold togther; it falls to pieces; its elements strive with each other. And as, when a kingdom has long been in a state of tumult, sedition, or rebellion, certain portions break off from the whole and from the central government, and set up for themselves; so it is with the soul of man. So is it, I say, with the soul, long ago, that a number of small kingdoms, independent of each other and at war with each other, have arisen in it, such and so many as to reduce the original sovereignty to a circuit of territory and to an influence not more considerable than they have themselves. And all these small dominions, as I may call them, in the soul, are, of course, one by one incomplete and defective, strong in some points,

weak in others, because not any one of them is the whole, sufficient for itself, but only one part of the whole, which, on the contrary, is made up of all the faculties of the soul together. Hence you find in one man, or one set of men, the reign, I may call it, the acknowledged reign of passion or appetite; among others the avowed reign of brute strength and material resources; among others, the reign of intellect; and among others (and would they were many!) the more excellent reign of virtue. Such is the state of things, as it shows to us, when we cast our eyes abroad into the world; and every one, when he comes to years of discretion, and begins to think, has all these separate powers warring in his own breast: appetite, passion, secular ambition, intellect and conscience, and trying severally to get possession of him. And when he looks out of himself, he sees them all severally embodied on a grand scale, in large establishments and centers outside of him, one here and another there, in aid of that importunate canvass, so to express myself, which each of them is carrying on within him. And thus, at least for a time, he is in a state of internal strife, confusion and uncertainty, first attracted this way, then that, not knowing how to choose, though sooner or later choose he must; or rather, he must choose soon, and cannot choose late, for he cannot help thinking, speaking and acting; and to think, speak and act is to choose.

The Separation of Virtue and Intellect.

This is a very serious state of things; and what makes it worse is that these various faculties and powers of the human mind have so long been separated from each other, so long cultivated and developed each by itself, that it comes to be taken for granted that they cannot be united, and it is commonly thought, because some men follow duty, others pleasure, others glory, and others intellect, therefore that one of these things excludes the other; that duty cannot be pleasant, that virtue cannot be intellecual, that goodness cannot be great, that conscientiousness cannot be heroic; and the fact is often so, I grant, that there is a separation, though I deny its necessity. I grant, that, from the disorder and confusion into which the human mind has fall-

en, too often good men are not attractive, and bad men are; too often cleverness, or wit, or taste, or richness of fancy, or keenness and agreeableness, is on the side of error and not on the side of virtue. Excellence, as things are, does lie, I grant, in more directions than one, and it is ever easier to excel in one thing than in two. If, then, a man has more talent, there is the chance that he will have less goodness; if he is careful about his religious duties, there is the chance he is behindhand in general knowledge; and in matter of fact in particular cases persons may be found, correct and virtuous, who are heavy, narrow-minded, and unintellectual and again, unprincipled men, who are brilliant and amusing. And thus you see, my Brethren. how that particular temptation comes about, of which I speak, when boyhood is past, and youth is opening; not only is the soul plagued and tormented by the thousand temptations which rise up within it, but it is exposed moreover to the sophistry of the Evil One, whispering that duty and religion are very right indeed, admirable, supernatural, who doubts it?—but that, somehow or other, religious people are commonly either very dull or very tiresome: nay, that religion itself after all is more suitable to women and children, who live at home, than to men.

The Growth of Skepticism.

O my Brethren, do you not confess to the truth of much of what I have been saying? Is it not so, that, when your mind began to open, in proportion as it opened, it was by that very opening made rebellious against what you knew to be duty? In matter of fact, was not your intellect in league with disobedience? Instead of uniting knowledge and religion, as you might have done, did you not set one against the other? For instance, was it not one of the first voluntary exercises of your mind, to indulge a wrong curiosity, a curiosity which you confessed to yourselves to be wrong, which went against your conscience, while you indulged it? You desire to know a number of things, which it could do you no good to know. This is how boys begin; as soon as their mind begins to stir it looks the wrong way, and runs upon what is evil. This is their first wrong step; and their next use of their intellect

is to put what is evil into words: This is their second wrong step. They form images, and entertain thoughts, which should be away, and they stamp upon themselves and others by expressing them. One wrong speech provokes another; and thus there grows up among them from boyhood that miserable tone of conversation, hinting and suggesting evil, jesting, bantering on the subject of sin, supplying fuel for the inflammable imagination, which lasts through life, which is wherever the world is, which is the very breath of the world, which the world cannot do without, which the world "speaks out of the abundance of its heart," and which you may prophesy will prevail in every ordinary assemblage of men, as soon as they are at their ease and begin to talk freely, a sort of vocal worship of the Evil One, to which the Evil One listens with special satisfaction, because he looks on it as the preparation for worse sin; for from bad thoughts and bad words proceed bad deeds. Bad company creates a distaste for good, and hence it happens that, when a youth has gone the length I have been supposing, he is repelled from that very distaste, from those places and scenes which would do him good. He begins to lose the delight he once had in going home. By little and little he loses his enjoyment in the pleasant countenances, and untroubled smiles, and gentle ways of that family circle which is so dear to him still. At first he says to himself that he is not worthy of them, and therefore keeps away; but at length the routine of home is tiresome to him. He has aspirations and ambitions which home does not satisfy. He wants more than home can give. His curiosity now takes a new turn; he listens to views and discussions which are inconsistent with the sanctity of religious faith. At first he has no temptation to adopt them; only he wishes to know what is "said." As time goes on, however, living with companions who have no fixed principle and, who, if they do not oppose, at least do not take for granted, any of the most elementary truths, or worse, hearing, or reading what is directly against religion, at length, without being conscious of it, he admits a skeptical influence upon his mind. He does not know it, he does not recognize it, but there it is, and, before he recognizes it, it leads him to a fretful, impatient way

of speaking of the persons, conduct, words, and measures of religious men or of men in authority. This is the way in which he relieves his mind of the burden which is growing heavier and heavier every day. And so he goes on, approximating more and more closely to skeptics and infidels, and feeling more and more congeniality with their modes of thinking, till some day, suddenly, from some accident, the fact breaks upon him, and he sees clearly that he is an unbeliever himself.

How Faith is Lost.

He can no longer conceal from himself that he does not believe, and a sharp anguish darts through him, and for a time he is made miserable; next, he laments indeed that former undoubting faith, which he has lost, but as some pleasant dream; a dream, though a pleasant one, from which he has been awakened, but which, however, pleasant, he forsooth cannot help being a dream. And his next stage is to experience a great expansion and elevation of mind; for his field of view is swept clear of all that filled it from childhood, and now he may build up for himself anything he pleases instead. So he begins to form his new ideas of things, and these please and satisfy him for a time; then he gets used to them and tires of them, and he takes up others; and now he has begun that everlasting round of seeking and never finding; at length, after various trials, he gives up the search altogether, and decides that nothing can be known, and there is no such thing as truth, and that if anything is to be professed, the creed he started from is as good as any other, and has more claims; however, that really nothing is true, nothing is certain. Or, if he be of a more ardent temperament, or, like Augustine, the object of God's special mercy, then he cannot give up the inquiry, though he has no chance of solving it, and he roams about, "walking through dry places, seeking rest, and finding none." Meanwhile poor Monica sees the change in its effects, though she does not estimate it in itself, or know exactly what it is, or how it came about; nor, even though it be told her, can she enter into it, or understand how one ,so dear to her, can be subjected to it. But a dreadful change for him and for her; a wall of separation has grown up between them; she

cannot throw it down again; but she can turn to her God, and weep and pray.

Now, my Brethren, observe the strength of this delusion lies in there being a sort of truth in it. Young men feel a consciousness of certain faculties within them which demand exercise, aspirations which must have an object in religious circles. This want is no excuse for them, if they think, say, or do anything against faith or morals; but still it is the occasion of their sinning. It is the fact, they are not only moral, they are intellectual beings, but, ever since the fall of man, religion is here, and philosophy is there; each has its own centers of influence, separate from the other; intellectual men desiderate something in the homes of religion, and religious men desiderate something in the schools of science.

Why the Church Founds Universities.

Here, then, I conceive, is the object of the Holy See and the Catholic Church in setting up universities; it is to reunite things which were in the beginning joined together by God, and have been put asunder by man. Some persons will say I am thinking of confining, distorting and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something, and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place, and exemplified in the same persons. I want to destroy that diversity of centers, which puts everything into confusion by creating a contrariety of influences. I wish the same spots and the same individuals to be at once oracles of philosophy and shrines of devotion. It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labor, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with science all day and lodge with religion in the evening. It is not touching the evil, to which these remarks have been directed, if young men eat and drink and sleep in

one place, and think in another: I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.

This is no matter of terms nor of subtle distinctions. Sanctity has its influence; intellect has its influence; the influence of sanctity is the greater on the long run; the influence of intellect is greater at the moment. Therefore, in the case of the young, whose education lasts a few years, where the intellect is, there is the influence. Their literary, their scientific teachers, really have the forming of them. Let both influences act freely, and then, as a general rule, no system of mere religious guardianship which neglects the reason, will in matter of fact succeed against the school. Youths need a masculine religion, if it is to carry captive their restless imaginations, and their wild intellects, as well as to touch their susceptible hearts.

Look down then upon us from heaven, O blessed Monica, for we are engaged in supplying that very want which called for thy prayers, and gained for thee thy crown. Thou who didst obtain thy son's conversion by the merit of thy intercession, continue that intercession for us, that we may be blest, as human instruments, in the use of those human means by which ordinarily the Holy Cross is raised aloft, and religion commands the world. Gain for us, first that we may intensely feel that God's grace is all in all, and that we are nothing; next, that, for His greater glory, and for the honor of Holy Church and for the good of man, we may be "zealous for all the better gifts," and may excel in intellect as we excel in virtue.

A Preface to Gibbon

Hilaire Belloc

Studies

SOME months ago I published an article in the *Dublin Review,* pointing out the unhistorical character of Gibbon's work. Briefly, my contention was that the historian Gibbon, of whom a sort of fetish has been made by English Protestants, was soaked in a thoroughly unhistorical spirit and was therefore as bad a guide as one could have to the story he proposes to tell.

The story Gibbon proposes to tell is the story of Catholic Europe growing out of the Pagan Roman Empire; but in telling this story his whole object is to belittle, to deride, and to attack the spirit of the Faith which was the very principle of life throughout the process. His animosity to the Faith so hobbles him, therefore, on the prime matter of his subject that his history is necessarily a warped and diminished picture.

I took an isolated example to show how this unhistorical spirit of Gibbon's was not only general but particular. It led Gibbon, as the unhistorical spirit always leads the historian, into gross errors not only of atmosphere, which is the most important thing of all, but of concrete detail. I chose as a small, detailed example, well suited to put under the microscope, the thoroughly false account given by Gibbon of the execution of Priscillian: its causes and its effects; its preliminaries and its sequel.

I showed that Gibbon, in his inflammation against the Catholic Church, moved by his one motive of attack against the Catholic Church which is the driving power of his whole book, had neglected some evidence, was ignorant of other evidence, had deliberately mutilated yet other evidence again. I showed how the whole of this was done, so far as Gibbon had read, which was not much, with the object of turning the episode of Priscillian into a false legend for hurting the Catholic Church, which he hated. I included in this article, published in the April number of the *Dublin Review,* last year, a suggestion that any young Catholic student of leisure might do worse than de-

vote research to the exposure of Gibbon. He needs it!

In point after point Gibbon, while pretending to rely upon first-hand authority, is really relying upon secondary authorities belonging to the generation immediately before his own. In point after point he either knows nothing of the original evidence, and therefore comes to a demonstrably false conclusion, or knows it only through the writings of others who have already garbled it. It is high time this feature in the chief of the anti-Catholic historians who have written in the English tongue was exposed, and that exposure is work well suited to any Catholic student who has before him the necessary years and leisure. No better task can be conceived than the production of what I would call "A Preface to Gibbon"; a good essay, well documented by a Catholic scholar, and this followed by a critical edition with notes exposing the errors, suppressions and misrepresentations which mark the whole of this voluminous and entertaining attack upon the Church.

English Tenderness for Gibbon.

I hope I may here digress for a moment in order to beg the reader's clemency for the very personal note I have struck in these first lines. I have alluded to my article in the *Dublin* by name, and have summarized it at the outset of this article in a fashion unusual when one is discussing a general matter. But my reason for acting thus is very practical. The article which I published in the *Dublin* immediately afforded proof of the way in which Gibbon was still regarded by English Catholics, who do not appreciate in what a sea of Protestantism they live and how, unconsciously, they are affected by its general savor.

I found, from the strong protests which followed my exposure of Gibbon, that the real standing of this writer in the eyes of Europe was not grasped. Many English Catholics still looked upon him apparently as a final authority, and an exposure of his ignorance was regarded as an outrage done to accepted historical science.

As a piece of private controversy the astonishment thus evoked by a little historical examination of Gibbon would not be worth alluding to, but as an example of the way in

which Catholic study is handicapped in England it merits public attention.

It is for this reason that I return to the matter here. The horror which English Catholics feel, which the *Tablet* expressed, at a word being said against Gibbon, made evident the singular truth that violently anti-Catholic history, written with a wholly anti-Catholic motive, was accepted by many English Catholics as the normal thing; the text to which they would naturally refer in their search for historical truth. This episode of the *Dublin* and the *Tablet* set me thinking. The result of that thought I would now like to lay before the readers of *Studies*.

It was clear from the little controversy to which I refer that many English-speaking Catholics had not so much as grasped the fact that the history they were taught was alien history, enemy history, Protestant history. They seemed not to have seized the connection, for instance, between Gibbon and his master, Voltaire, not to understand that Gibbon was but a by-product of Voltaire, whose maleficent greatness they had probably never appreciated.

I considered within myself whether the episode did not justify a converse proposition: "Since" (said I to myself) "the telling of a simple little truth about this amusing but violently anti-Catholic writer, Gibbon, moves isolated Catholics in a Protestant country to such anger, would not a good work be done by showing up that writer in detail? The anger would get less and less as the proof of his incapacity got stronger and stronger, and perhaps we could at last make of Gibbon a sort of commonplace which Catholics would quote as an example of the way in which history was egregiously miswritten by the enemies of the Church."

If that first effort of mine may be regarded as a seed sown, I think there is evidence that it is beginning to sprout, and nothing could be better. I find, for instance, in the present issue of the *Dublin Review* another article on Gibbon, referring to certain of those secondary authorities upon whom Gibbon was dependent. It exposes their inaccuracy and incapacity. I, myself, in the rare moments of leisure which I have had since I first attacked the subject in the earlier part of the year, have come across new

points, all of which would serve to the main thesis I have in mind, that Gibbon is a litterateur, exceedingly entertaining but bad as an historian. It is a monstrous sentence to write. I write it with security.

I have just read, for instance, in carefully noted detail Gibbon's few words upon two fundamental points in the history of Europe: (1) the origin of the Hierarchy; (2) the traditional doctrine of the Eucharist. I do beg my Catholic readers to follow my little experience in both these points.

Gibbon on Episcopacy.

With regard to the first, Episcopacy, I had expected, as anyone would, a closely reasoned and documented discussion and a correspondingly firm conclusion. I have read Gibbon over and over again for my pastime. I read him this time critically as a text, and the result was surprising! Before this careful study of mine I would have told you that he gave a general, though biased, view. I should have been wrong. On analyzing and noting closely I find that Gibbon is here quite negligible on this prime matter of the Hierarchy and its institution.

You may find all that Gibbon has to say in his fifteenth chapter, in the fortieth and forty-first sub-divisions of the same. It covers rather less than two pages in any one of the modern editions, and it is a perfect model of unhistorical "writing at large." Gibbon does nothing original. He reads no text at all. He simply copies blindly the second-rate and admittedly inaccurate authority of Mosheim. There is nothing in what he says which is not taken straight from Mosheim. True, he acknowledges in a footnote his respect for Mosheim, but that is not enough. A man pretending to final authority upon a crucially important historical point, the very vitals of his subject, must read his originals. It is clear that Gibbon never read them. He does not debate the contention upon the origin of Episcopacy. He does not, for he cannot on so little reading, contrast the evidence for and against the institution of the Catholic Hierarcy. He simply states the hitherto undeveloped Protestant assertion of the early eighteenth century, which he copies *en bloc* out of Mosheim, and

passes on. He is here not an historian at all. He is not a man reading and weighing evidence. He does not even pretend to such a role. He is merely a "popularizer" of a then considered, now ridiculed, partizan whom he has "lifted."

I am not arguing against Mosheim's crude contention of Bishops "evolving" in some mysterious way—without protest—and in fifty years—out of a jealously republican congress of presbyters. That contention is, or should be, negligible today. What I am setting forth is that Gibbon clearly read nothing of his originals, simply copied the deplorably inadequate and provincial Mosheim, now nearly forgotten, quoted nothing but the little Mosheim knew, and is yet called historical!

Let me give a parallel: I am myself a strong opponent of what is called the "Socialist" theory of society, that is, the theory that land and machinery should belong to the politicians. I think it is inhuman and bad, just as Gibbon thought the Catholic Church inhuman and bad. If I were writing a history of the nineteenth century, I should certainly show in my writing this disposition of my mind, just as Gibbon showed in his writing his Voltairean hatred of the Catholic Church. But I need not be on this account a bad historian of a time filled as is ours with the doctrine of Socialism.

As a detail in the discussion of nineteenth-century Socialism I should say, what is also my historical conviction, that a quarrelsome German Jew, Mordechai, who is better known under the pseudonym of "Karl Marx," was indoctrinated from Louis Blanc and from Paris, and was not the originator of the movement: I should, no doubt, sneer: I should perhaps declaim.

But what would be thought of my character as an historian if I made no mention at all of "Marx's" book on Capitalism and did not allude to the vast mass of contemporary opinion which regards its author, though wrongly, as the true father of modern Socialism, its great exponent and its original thinker? What would be thought of my character as a historian if I not only omitted all reference to "Marx's" *"Das Kapital,"* but was discovered to get all my story of European Socialism from, say, the "Primrose

League," and had done little more than quote the pamphlets of that formidable society? That is our case against Gibbon; not exaggerated, not unjust.

His whole subject is the growth of the Catholic Church, or, as he prefers to call it, the decline of a pagan society. In that affair the *structure,* the skeleton, is the Catholic Hierarchy. And yet in the tremendous dispute upon the origin of the Hierarchy, Gibbon does no original reading, still less does he do any original thinking. His defenders admit that he "follows Mosheim": as one might today on the evidence for miracles "follow McCabe." But it is much worse than that. He does not merely follow, he simply copies that insignificant and superficial predecessor of his and has not read one line of the original authorities.

Gibbon on the Eucharist.

On the second point, that of the institution of the Eucharist, there is something far more remarkable. I beg my readers to reflect upon it in all its enormity. It is simply that Gibbon says nothing about it! You can read the whole of what Gibbon has to say on the rise, origin, and character of the Catholic Church without hearing one word about the Eucharist! That is as strong a test as you could apply to the position of Gibbon in modern England. An omission of this kind is taken for granted, and has, I think, passed without comment from any modern critic. Emphasis is vain in a catastrophe, and rhetoric is wasted in the presence of the stupendous. There never was such a *lacuna* in any historian pretending to history at all. Gibbon sets out to give you a complete picture of the nascent Church. He describes a dull Protestant conventicle of his own time in England.

His very brief allusion to dogma is a mere repetition with a sneer it is true, of the half-dead shreds of doctrine which were still familiar to the narrow Protestant world for which Gibbon wrote and from the atmosphere of which Gibbon could never escape. We have, after a fashion, the immortality of the soul; we have Baptism; we have specially emphasized the early Christian antagonism to pagan idols, which is falsely extended to mere pictures or statues. But of the central doctrine of the Eucharist not a word!

People are today so soaked in false history that some of my readers may not appreciate the scale of this thing. I would ask anyone familiar with the writing or the study of history what he would make of such an omission in any other field? There is no question here of the truth or falsehood of the early Christian creed, of whether the doctrine of the Eucharist was a fable, created and nourished by man, or the Divine and central truth of that revelation which Gibbon made it his business to attack. A man might write of the first Christian centuries with the greatest dislike of, or contempt for, Catholic doctrine and practise, and yet be historical. He might deride, attack, condem, deny the Eucharist, which was the chief institution of the Faith, and yet be a good historian. But how can any man be called historical who omits, even in his attack upon the early Church, the chief mark of that institution?

That it was the chief mark is as much a matter of plain history as that the forms of the House of Commons are the chief mark of the English Constitution today. Admission to the sacred mysteries was *the* test, and making of the fully initiated Christian in the earliest times; their celebration was the common function of each community; their character was that which differentiated this particular society from the other religious organizations around it. It was the Eucharist that gave rise to calumnies against the Christian. It was the defense of the Eucharist which inspired the Apologists who refuted those calumnies. The Eucharist was the core of the Faith. The Faith existed with, for and by the Eucharist. It was the supreme criterion, the distinctive act, the business of the whole. One need not labor the point, for it is and has always been universally admitted. Gibbon leaves it out.

I was myself struck only quite recently by this enormity of Gibbon's. That the appreciation of it came to me so late is a proof, I think, of the way in which the Protestant atmosphere of which I speak must surround any man who approaches in this Protestant country any historical work.

Let me repeat here what I said about the point of Episcopacy. I had read the whole of Gibbon's "Decline and Fall" over and over again, for it is a most amusing piece of literature. Had anyone asked me off-hand what Gib-

bon said with regard to the early history of the Eucharist, I should have answered, as I suppose would almost anyone who was only generally acquainted with his work, "that he mentioned it, but only to deride it."

When I began my recent critical examination of the text, sentence by sentence, I noted for the first time that in point of fact he had deliberately left out what no conceivable misconception could excuse him from mentioning. I am sorry if I seem importunate, but I must beg the reader once more to pause and consider: was ever so gigantic an omission made deliberately by any man pretending to write the history of any *thing*! Let us suppose Gibbon to believe that the Mass was ultimately corrupted, or even early corrupted. Let him guess, as the more ignorant Protestants of his time all did guess (or hope) that in its origins the Eucharist was no more to the Church than a commemorative offering and consumption of bread and wine.

Even so, it would be a mere essential in the history he proposed to write that a certain characteristic act was the chief business of the society whose growth he deplored, but professed to describe. That central, characteristic act of the thing he was attacking at least demanded a statement, description and consecutive study. There is simply not one word about it!

Why did he leave it out? I think I can tell you. First, from ignorance: he rarely read his original authorities—I shall have more to say on this when I go into the details of Gibbon's work. Secondly, from fear. He could sneer at most Christian things before an audience of eighteenth-century Protestants, but there was still some danger in sneering even at *their* communion. Now ignorance and fear are between them the two spirits that destroy truth in history. When we begin the counter-attack, may we suffer from neither. It is high time for that counter-attack to be planned.

Why Freemasonry Is Banned

AS early as 1738 Clement XII. excommunicated the Freemasons, and his example has been followed by Benedict XIV. (1751), Pius VII. (1821), Leo XII. (1826), Pius IX. (1869), and Leo XIII.

Catholics, therefore, who join this society contrary to the known law of the Church, are guilty of grievous sin, and incur the extreme penalty of excommunication, or exclusion from membership. This deprives the Mason of the Sacraments, of all share in the public prayers of the Church, and finally of Christian burial. The prohibition of the Church is enough for the Catholic who recognizes her Divine right to command, and knows that it is only exercised for the common good of her children. The Church, the great advocate of charity in all countries, would undoubtedly not condemn any society of men for its benevolence or love of the brethren or wantonly legislate to deprive her children of the money and help they might require in the hour of need. The reasons of her condemnation of Masonry are:

First. Masonry is undoubtedly a sect, with a code of belief, ritual and ceremonies, standing for mere naturalism in religion and for a morality founded on merely human motives. Frequently the Masons of Europe have claimed Freemasonry as the religion of nature, and the Catholic Church, therefore, as the supernatural religion of Jesus Christ, the Son of God, cannot allow her members to join it. One cannot be a Mason and a Catholic at the same time, any more than he could be both Methodist and Catholic. "The God of Masonry is Nature. . . . There is no need of privileged agents making a trade of their pretended mediation" (*Revue Maçonique,* Sept., 1835); and again: "Freemasonry is progress under every form, in every branch of human activity. It teaches us that there is only one religion, one true and therefore natural religion, the worship of humanity. . . . God is only the product of a generous but erroneous conception of humanity." (Jan., 1870, p. 539).

Second. It is undoubtedly certain that the Masons have been noted in Italy, France and other countries for a marked hatred of the Church, which, veiling itself under

the name of love and liberty (liberalism), helped in the spoliation of the Church in 1870, forced the clergy to enter the army, closed many religious houses by excessive taxation, appropriated church revenues, favored civil marriage, secularized education, and in public print and speech repeatedly pledged themselves, as in Naples in 1870, "to the prompt and radical abolition of Catholicism, and by every means to procure its utter destruction."

You may say that the American and English Masons are not of this type, and have openly severed all connection with these atheistical continental Masons. I answer that if Albert Pike's book, "Morals and Dogmas of the Ancient and Accepted Scottish Rite of Freemasonry," be authentic, the esoteric doctrine of the higher degrees is essentially anti-Christian and immoral. (C. Coppens, S.J., "Is Freemasonry Anti-Christian?" *"American Ecclesiastical Review,"* Dec., 1899). The Church, as a universal society, makes laws that have a universal application. Nor is it at all certain that American Masons refuse fellowship to the Masons of Latin Europe and America.

Third. It is also contrary to morality to pledge one's self to absolute secrecy from those who have a right to demand a revelation, especially when death is the penalty attached to disloyalty to that oath—the case with Freemasons.

Fourth. Practically, Masonry in the United States, by putting all religions on a level, fosters the spirit of indifferentism, which is only unbelief in disguise, and substitutes in the mind of the ignorant the lodge for the Church. I have heard scores of Protestant Masons say, on our missions to non-Catholics, "My lodge is church enough for me;" "the only religion I believe in is the doing good to my fellow-man," etc. I have frequently, too, heard their Protestant church-going wives trace their husbands' loss of Christian faith to the lodge. Some Protestant denominations have come out strongly against secret societies, the National Association of Chicago, for example, but they lack that universal power to command which only a Divine authority like the Catholic Church can exercise.

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The Catholic Mind

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THE CATHOLIC MIND
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Employers and Employed

PETER FINLAY, S. J.
The Irish Catholic

A SPECIAL form of contract is that between employers and employed. In such contracts as we have already considered the commodity and its price are generally external things, distinct and separate from the vendor and the purchaser. Such is not the case with the modern contract between employer and employed. In it the thing bought and sold, the subject-matter of contract, is a very part of the employed, his strength of mind or body, his energy, his "labor-power," as it has come generally to be called. Employment may vary as it will—in factories, coal mines, fields, in university chairs, or in domestic service, in every form of employment the worker has something to sell, his labor or labor-power, which the capitalist stands in need of, and which he purchases for salary or wages; in other contracts of selling and buying called the price. The modern State, modern social organization, is built up on the assumption, which facts prove to be correct, that the great majority of men and women must sell their labor-power in order to procure the very necessaries of life. In uncivilized society it is not so. It was not so in the society of the Middle Ages. Present conditions took birth with the so-called Reformation; were largely due to it; they have been growing increasingly hurtful and hateful since then.

It is not necessary to dwell upon the process; the result is before us, and is the most anxious and difficult problem of our time. The accumulated wealth of the world today is in the hands of a relatively small number of men and women. They may have inherited their wealth; they may have gathered it together by just or unjust means themselves; in fact they possess it to the exclusion of the great masses of the people, who possess little or nothing beyond the strength and skill that might win a maintenance from the sources of production, if access were open to them. But free access is not open. The sources of production are in possession of the capitalists. If the masses will live, they must sell the only

things they have to sell, their strength and skill, in exchange for the means of living; and the capitalist devotes the labor power which he has purchased to the production of further wealth, on which the worker has no claim, and from which he may derive no benefit. He does not grow any the richer because he creates greater and greater wealth.

A Just Contract

We are not concerned here to arraign or to justify the system, still less to suggest what can or ought to take its place. It is enough for the moment to say that there is nothing immoral in the arrangement under which a man purchases from one or more of his fellow-men the labor-power, which is theirs to give or to withhold, and to give under whatever fair conditions they may choose to accept. A lawyer, a physician, a professional politician, a teacher, sells his services, and is paid for them, according to a contract expressed or implied. The common-sense of mankind holds the contract to be lawful and holds the contracting parties to be bound by any reasonable terms to which they have willingly agreed. There is no difference in principle between such a contract and that between master and servant, between mill-owner and factory-hand, between railway or mining companies and their workers. In every case there is a vendor who has something which is his to sell, a purchaser who is prepared to buy. If they freely agree upon a fair price, there is no ground on which the justice of the contract can be called in question.

But what is a fair price, fee, salary or wages, as we may call it, and how is it to be determined? In the sale and purchase of ordinary marketable commodities a fair price is determined by the common judgment of intelligent and upright men, on consideration of local conditions, cost of production, supply, demand, and other circumstances. The personal status of purchaser or vendor is not allowed to affect exchange values. The man who has cattle or fields or corn to sell may not demand a larger price, because the offer made him is not sufficient to support himself, his wife and children. There is no relation between the exchange-value of a pair of shoes

and the home surroundings of the shopkeper who sells them. It is the commodity itself, and the circumstances which attach to it, not to buyer or to seller, that a right judgment considers, when it determines the fair price.

It is not so in the contracts between employer and employed. In them we meet with two phenomena, which, were we not accustomed to them, would surely appear anomalous. In many professions, the price of all labor-power is fixed, whatever its quality and its quantity. Medical treatment, a medical opinion, in the absence of any special agreement, has generally one uniform exchange value, in one and the same place, however the skill and attention of the physician may vary. There is a fixed standard for most lawyer's fees, defined by custom and by the judges, which has no relation to the competency and zeal of the lawyer. It is as though all the shoes in a locality should be sold at the same fixed price, whatever the quality of the leather and of the workmanship. This seeming anomaly is still more striking in the case of manual workers. Their unions generally insist that they shall be paid alike and by time, according to class, age, kind of employment, without reference to the amount of work or to its excellence. Both the professional and the working classes, however, have arguments to put forward in defense of what seems at first sight an indefensible position.

Manual Workers' Wages

And the question is not one of urgent importance—the world appears to acquiesce in these demands of the professions and of manual labor. A very different problem is agitating society today. How are we to fix the just price of labor-power, a just wage, in the case of manual workers? The professions can guard their own interests. A man can withdraw from a profession and live by other labor. The manual workers are the bulk of mankind; there is only one work they can do; if they fail to find and do it they must want for bread.

Not long since labor-power was dealt with as any other marketable commodity; its price varied according to quality and the law of supply and demand. If the demand increased, while the supply remained constant

or diminished, prices rose. In the contrary event, prices fell; the larger the number of applicants for employment the less the exchange-value of their labor-power. Further, it was believed that the lower the wage the greater the employer's profit. What was left, when all expenses had been paid, was the employer's share. As expenses, including wages, fell, his share mounted upwards. Hence the widespread tendency to cut down wages, to consider any wage as reasonable and just which brought into the market enough labor-power to meet the demands of capital. And that wage was the minimum which workers dare accept, a bare sufficiency on which to live themselves or to bring up children who would take their place in future labor markets. It is unnecessary to dwell on the suffering, the discontent, the warfare of class with class, to which such a system led. We see the result in the state of the labor world today, in its determination to secure a just wage for the worker and to overturn the present organization of society, by revolution even, if revolution be the only means available.

In the meantime, and while the wage system continues, wages, we are told, are not to be determined by the law of supply and demand, or forced down to the minimum which men can be induced to accept by pressure of need and competition. In deciding what is a just wage, and what, therefore, is a lawful contract between employer and employed, we are to be guided by a principle first explicitly developed by Leo XIII, in his Encyclical of 1891, "On the Condition of Labor," and now commonly accepted and approved by economists and moralists. "Let it be granted," the Pope says, "that as a rule workmen and employers may make voluntary agreements, and in particular may freely agree as to wages. Nevertheless there is a dictate of nature more imperious and more ancient than any bargain between man and man: that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort." He goes on to explain that it must be "sufficient to enable him to maintain himself, his wife, and his children." And he adds: "If, through necessity, or fear of worse evil, the workman accepts harder conditions, because an employer or contractor will give him no better,

he is the victim of force and injustice." Clearly, there is question of a whole-time worker, and for him, the Pope says, a just wage will not be what necessity and a full labor market may drive him to accept, but what will provide him and his with a home and frugal comfort.

I confess it is not easy to find a clear and convincing argument in proof of Pope Leo's teaching. The Pope himself seeks it in the worker's personality and in his duty to preserve his life. "A man's labor," he says, "bears two marks of character. First of all it is personal, since power to work attaches to the person who exercises it; and, secondly, it is necessary, since without the fruits of labor no man can live. . . . To maintain life is the common duty of all; it is a crime to neglect the duty." Of course, man has a duty to preserve his life; and there is nothing more personal than his labor-power or strength and energy. But does it follow that he has a right, a right in justice, to obtain, in remuneration for his labor, what will support him "in reasonable and frugal comfort," what "will support even himself, his wife and children?" A more satisfactory reason, perhaps, will be found in the welfare of the community. The common good requires that workers, like other citizens, more indeed than most other citizens, shall be efficient, contented members of society. And they cannot be either if they must live perpetually on the borderland of want; if they cannot create a home, or only one in which poverty makes life miserable. The State, therefore, may insist, and, prior to all State interference, the natural law demands, that labor, on which the welfare of the State depends, shall be paid for with a price that will encourage and satisfy the reasonable worker, enable him to marry, to maintain and educate his family, and make some provision against sickness and old age. It may not be clear that nature gives to every man the right to work, any more than it gives him the right to any other particular mode of living; but, if he do find employment, his "living wage" may fairly be regarded as an equitable charge on the wealth which he produces. And "a living wage" is that wage which Leo XIII in his Encyclical claims for labor.

The Family Wage

But to accept the Papal teaching is not to end the controversies which gather round this most complex and formidable subject. It is rather to suggest new ones. From the latest English labor statistics it is clear that a large proportion of English manual laborers are unmarried. Are married and unmarried to be paid the same wage? Or are the married to be paid the larger wage, and larger in proportion to the number of their children? Or, again, if wages are to be calculated for an average number, what will you take that number to be? Hitherto the married worker's family was supposed to average five persons: three children, the husband and the wife. Now statistics tell us that there are three children in only 8.8 per cent of English workers' families. And other equally puzzling questions call for discussion and settlement.

More perplexing still is the case in which employers must choose between these alternatives: on the one hand, payment of a lesser wage than that which justice, according to the Encyclical, prescribes; and, on the other, closing down an industry, or the dismissal of a portion of the workers, with much consequent distress and suffering. If a "living wage" entails a loss in carrying on an industry, is it lawful to offer workers less, who otherwise must starve, or live on charity? And what of those who have labor-power to sell that is far below the average, in no sense value for a "living wage?"

The great Encyclical did much to fix attention upon the wrongs of the laboring classes and on the need of remedies. It did not, it could not, determine with any accuracy a universal law by which to regulate just wages, the remuneration of their labor. Fair wages must still be fixed, as must just prices generally, by the common judgment of prudent and upright men.

Contracts Binding

And when a contract has been entered into, in which a just wage and other legal or voluntary conditions have freely been agreed upon, employers and employed are, of course, under a conscientious obligation to fulfil it. It binds both in justice, and if either violates it gravely,

he sins against justice, and is bound to make restitution. An employer may not dismiss or "lock out" his workers, except when and as his contract with them allows. He may not withhold any portion of their wages; he may not vary the terms of their employment, without their own consent.

On the other hand, workers are similarly bound in conscience to abide by the condtiions they have agreed to. They may not withdraw their labor, contrary to the terms of their contract. They are, of course, free, so far as capitalist claims are concerned, to refuse any contract whatsoever. They may withdraw their labor when the period of their contract expires. They may combine to enforce their just demands by strikes. They may influence others, by reasoning, persuasion, entreaty, to support them in the policy they have adopted. But they may not strike in defiance of an agreement freely entered into. They may not use violence or threats of violence to compel others to assist them. And there may be cases in which a widespread combination to strike will be immoral, because of the injury and suffering caused to the families of the workers and to the community at large.

Again, workers are bound in conscience by their contracts to give employers that amount of and quality of labor which they undertook to give. A notable deficiency in either involves fraud, for which restitution must be made. When salary or wage is paid for piece-work, it is generally easy to measure a worker's obligations and his fulfilment of them. In time-work it is not so easy; a man sells a definite number of hours' work, and guarantees that it will be of a reasonable quality, intensity and continuity; that it will be such and so much as upright judges experienced in the matter would hold to be due and to be sufficient. If the seller wastes his working hours, devotes considerable time to other purposes, works languidly, produces results which are substantially below what he had contracted to produce, then he sins against justice, when he accepts full wage or salary; for he tricks a purchaser into paying for goods which have not been delivered to him; he steals, and is bound to restore what he has stolen.

The Evils of the Factory System

M. J. O'Donnell, D. D.
The Irish Theological Quarterly

WHAT is "Progress?" We have become so much accustomed to the praise of "progress," dinned into our ears by men who share very few of our principles, that we are in danger of adopting their complete philosophy and of regarding material advancement as the chief test of civilization. But we are not left without reminders of the truth. The war, for instance, has opened men's eyes to some extent and revealed the underlying fallacy. The first products of human genius were utilized for savage and revolting purposes, and the more intelligent spectators of the tragedy have begun to ask themselves whether the race has not sunk to as low a level as the worst pages of history disclose. Once the materialistic standard is challenged in one direction, its claim will be questioned in others. The highly-lauded inventions of the last two centuries, and the whole industrial system to which they led, will come in for much-needed criticism. It will be recalled that the system, though occupying so large a space in the life of these countries, has been adopted, after all, by only a small minority of the world's population. The evils it entails will be set out in clearer light, and doubts will be thrown on the statement, hitherto accepted almost as a first principle, that it contributes to the real happiness and advancement of the human race.

One of the first institutions to call for criticism will, of course, be the factory. We need not dwell on the many points that may be urged in its favor; that has been done *ad nauseam*. We are only interested just now in indicating some considerations that may be, and have been, urged on the opposite side, considerations that must be taken account of by everyone who wants to form an impartial view on the whole conditions of the problem. Our best thinkers in Ireland are convinced that there is something wrong with the factory system. Sufficient proof of this is found in the honest attempt made by several well-known men to set up cooperative

factories in various industries. When we examine the system in the cold light of Catholic principle, we find that there are many aspects under which it falls far short of the ideal. Conclusions reached by some Catholic writers and reformers will not be accepted readily by all, but their decided convictions deserve our respect and their courageous application of principle to modern life calls at least for a patient consideration.

What is a Factory?

It is well, first of all, to try and form some idea of what the factory system means. A factory may be defined as a place where a considerable number of men and women work together in the production of some material thing. The definition is necessarily vague, for there are different kinds of factories according as certain modifying elements are present or not. For instance, if the workers own the plant and the raw material, and consequently the finished article and the profit, we have a cooperative factory. As apposite examples we might cite Sir Horace Plunkett's cooperative creameries and Father Finlay's garment factories in Donegal. If the plant, etc., is owned by an individual or limited-liability company, and the workers receive a sum of money for their work, we have the wage system. In some factories the workers have each a separate task to perform or a separate machine to attend to. In others they are stationed at some part of the big machine. But the one idea underlying every form of the system is that the workers be in one building, laboring together according to some prearranged plan. The term is extended so as to include mills, mines, furnaces, ironworks, shipbuilding yards, motor works, and so forth.

When we proceed to apply Catholic principles to such an institution as we find it working in actual practise, we may begin with the Fifth Commandment, "Thou shalt not kill." Changes have taken place for the better, we admit. The long series of factory acts extending back well over a century have weeded out the worst abuses of the system and rendered the workers' lot a little more bearable. But can any one deny that the Commandment is being violated in many of our big factories? The news-

papers dare not publish all the casualties that occur so frequently in public works; only those who work there can testify as to their number and hideousness. Occasionally a Chicago scandal arouses the rest of the world to a realization of the horrors of the underworld, but in the main these pass unheeded and unnoticed. Can this be tolerated in a Catholic community or encouraged by Catholic statesmen? Are our fellow-men to be invited daily to play with death in order that we may have big ships and motor-cars? In the industrial revival of Ireland, this is one evil that must be eliminated from the factory system. We must not deceive ourselves on our progress in inventions, when human beings necessarily become the victims of furnaces and gigantic machines. It is no advantage to a country, and no mark of civilization, to own these instruments of death.

The Value of Human Work

Coming to a consideration of the value of human work, we find the results hardly less unsatisfactory. In the sight of God what counts most is not the thing done but the manner of its doing. When we see a grand Rolls-Royce car, or are being sped along the country in a powerful express train, we are at first tempted to congratulate the men who used their brains and hands to give us such splendid luxuries. But we had better stop and think. How were these marvels constructed? We are not referring to the first point touched upon, nor are we reflecting that they may be the product of sweated labor, a matter that deserves special consideration, but we are inquiring how much human labor worthy of the name entered into the production of these articles. We admit that there was intelligence in the mind of the person who invented them, but what of the thousands of "hands" who executed them? Human beings are, first of all, and principally, individuals. Individuals we are born; as individuals we shall be judged. Each man has been given freedom, and the correlative of individual freedom is individual responsibility. We are afraid there is very little of this in the factory system. In the ordinary factory the worker does not own either the plant, or the raw material, or the tools, or the product, or the

income; and one of the great aids to responsibility is ownership. The diffusion of ownership is the policy of the Catholic Church, as Pope Leo XIII stated in the *Rerum Novarum,* "The law should favor ownership. Its policy should be to enable as many as possible of the humbler classes to become owners." We cannot be surprised that the workers shirk their allotted task, when they are working with things that belong entirely to someone else. It is almost impossible to make the men feel responsibility for property which is not theirs. What makes matters worse is that they have no control over the conditions of work, no voice in deciding who are to be their companions, at what hour they will begin or stop, what holidays they will have, etc. They have been compared to slaves, bought at the market price in the slave market, euphemistically called the labor exchange, and hurrying in their thousands to the work-gates at the sound of their master's voice, the horn. All idea of human worth and dignity is gone; and one is tempted to forget that they have souls, purchased by the Blood of an Incarnate God and destined for the Beatific Vision.

The Wage-System

The wage-system, so closely allied to the factory, deserves a word to itself. There is nothing wrong in a man's receiving money payment from another for good work done. This wage-relationship has always existed in some form, and must always continue in certain occupations. It is only by a wage that we can repay the services of a domestic servant or a gardener, nor can we eliminate entirely from our social system certain other cases where individuals, through indolence or misfortune, are reduced to working for another, "The poor you have always with you." But the wage-system, technically understood, means that the workers in a given industrial community live normally under a system whereby they exist on a money payment from the owner of the concern in which they work. Now, as Catholics pledged to the Pope's policy of the diffusion of ownership, we must strive to get rid of this system, for it is ridiculous to apply the terms "ownership" or "property" to the possession of a weekly wage and a few articles of furniture.

It is well known that in industrial centers, when the weekly wage is stopped through a strike or lock-out, or a break-down in the machinery, the wage-earners are within a few weeks of destitution and starvation; their wage was little above the subsistence level, and they were regarded merely as parts of the industrial machine, to be bought or sold as the laws of supply or demand dictated.

The use of machinery robs human work of its artistic character. The modern worker pushes a button or turns a handle; the machine does the work. It is a matter of universal regret that in Ireland we have already lost some of the fine arts that once made us famous all over the world. We are daily losing more of them, just as continental countries are losing the spirit that raised their cathedrals and gave the world the works of art that nothing nowadays can equal. Art is the making of beautiful things. We must not adopt the phraseology of the modern pagans, who call ocean liners and machine-made pictures "works of art." The real works of art of which Ireland is rightly proud were made by patient hands in the monasteries and homes of our country. They are fast disappearing. The factory, which has gathered families into the large cities in quest of wages, is driving them from the land. It stultifies every attempt to make a thing artistic. Not only does it for the most part concern itself with the making of second-class things, turning out products not to wear, but to sell, but it prevents the individual workman from perfecting his craftsmanship. If the old ideals are to survive or be revived, changes must be effected in the system, that will leave the factory something very different from the idol worshiped by the materialist philosopher.

A final point to be noted in the discussion is the evil effects of the system on home life. Where factories have been set up on a large scale, the traditional notion of the home has largely disappeared. The Catholic ideal has been to encourage families to live and work at home as far as possible. The factory raises obstacles that nothing but the most persistent determination can overcome. Not only does it bring the worker far from home; by its successive "shifts" it divides the working members of

the family, sends them out at different hours, and renders impossible family meals, family prayer, and family life itself. Factory owners, wishing to have their employes near their work, have often built houses on the tenement system, and so struck the final blow against family privacy.

The Rights of Labor

Most Rev. Michael J. Curley, D. D.

IN the year 1891 Pope Leo XIII, who was one of the greatest minds of his age, gave to the world an Encyclical known as his Encyclical upon the "Conditions of Labor," and in that Encyclical, speaking not merely to the 300,000,000 of his flock but to the whole world, Leo XIII laid down what I call the gospel of labor.

He began it by discussing the dignity of labor. There is a dignity in labor, say what men may. He reminds us that the Foster Father of the Saviour of the world was a carpenter, and that the God-Man whose coming revolutionized the world spent his years of youth and young manhood at a carpenter's bench. In labor there is honor, there is dignity, and no laboring man the world over need hang his head for shame because he is a child of labor.

Then the Holy Father goes on to speak about the rights of labor, and he, ladies and gentlemen, lays down this principle which I might give to you this morning as a principle of Catholic teaching, that working people have a right, of which no State, no country can deprive them, of forming organizations or associations or unions as the only adequate means of self-protection.

This, then, is the first principle in connection with a great body of men and women whom you represent, that you have a right, a perfect right, to form combinations, to form associations, and by means of those associations to protect your rights. Before the Holy Father laid down that principle he referred to the conditions that existed in 1891. He said plainly that conditions were such that a few men were able to impose a yoke upon the many that was little less than slavery.

As you go back and study the story of labor, watch it coming up through the past 2,000 years, the whole story is that of a rise from conditions of slavery to the present-day conditions of comparative freedom. Let us be frank. The men of labor from the very earliest days of slavery have had to fight. In those early days, when the Saviour of mankind came into the world, the laboring men were slaves. The capitalists of those early days were the freemen, whose slaves were not regarded as men with rights, but simply as chattels to be sold at auction. Consequently the present-day advance that we have made, in spite of all the difficulties that surround the labor world, must be considered great indeed.

In the Middle Ages there existed aggregations of laboring men in unions that were known as gilds, and I want to say to you, my friends representing unionized labor, that in those far-off ages, while the men were not getting the money they are getting today, they were comparatively better off. There were numerous gilds of butchers, bakers, tailors, stonemasons, and so on, and through them all there ran a spirit that is sadly lacking in our world today, the spirit taught by Jesus Christ twenty centuries ago, the spirit that made employers regard men as brothers, not as something to be employed, somebody out of whom he is going to get a maximum for a minimum.

Reformation Killed the Gilds

I might remind you that those gilds received their death-blow when in Germany was started a religious uprising that pleaded for the maximum of individualism in religion. Perhaps you never thought that there was a connection between that uprising, that had its start in Germany, and present-day economic conditions. The underlying principle of the Reformation was the maximum of individualism in religion—every man was to be his own pope. At the same time took rise the principle of individualism in industry, transferred from the religious to the economic world. From that time began the constant massing of those great fortunes with which we are blessed, or perhaps cursed, today. The old spirit of Christian charity gradually went out of men's

hearts—it was a case of every man for himself, and the devil take the hindmost!

If you wish to understand the present economic conditions with which we are confronted, you must go back to the sixteenth century, and there you will find the beginnings of this growth with which we are encumbered today. In the eighteenth and the early days of the nineteenth century capital had a strangle-hold on labor. If you study conditions in the great manufacturing centers, like Manchester, for example, you will find that capital had such power with the British Government that workers were by law at times deprived of the right to form unions or to strike for higher wages or better living conditions, and the daring ones in the ranks of labor found themselves behind prison bars. It was the same old British principle, might makes right.

Then unions began to rise up in America. The present fairly good conditions of labor in America are due directly to one thing, and that is to the power, to the force of your own unionism. You can thank your own unionism for it, and thank nobody else.

A Right to Strike, But Not to Destroy

Has the union man a right to strike? What does the Catholic Church say about it? The Catholic Church, speaking through the mouth of Leo XIII, lays down this principle: When there are injustices to be righted, when there is no other means of righting the wrongs, then the laboring man has a perfect right to strike. But the Catholic Church does not hold, and I feel that you do not hold, that strikers have any right to destroy property, or use violence for the purpose of attaining their ends. A strike is an effective form of passive resistance, and when a strike is properly organized, properly carried out, as a rule a strike is very successful, and I suppose you know it. Those, therefore, are four great principles that are laid down, broad principles in connection with labor. I believe that if you consider those four sane and conservative principles as formulated by the Catholic Church on the question of labor that you will admit that the Catholic Church, the Church of Rome, is a very sane, solid and conservative friend of labor.

I want to bring home to you this fact that when I come to speak to you I am coming as a friend to friends. It has been said time and again by the enemies of the Faith that the Catholic Church is an enemy of labor, that it is the friend of the plutocrat and the capitalist. Later on I will tell you that capitalists have rights, too, but the Catholic Church endeavors to take a stand for right and for justice, and I will admit that she leans to the side of labor because labor needs a little more help, I imagine, than capital.

There is something else that I might perhaps mention here. It is a little advanced thought in the world of labor. The Archbishop of Baltimore was called a Socialist once after a talk of this kind founded upon the teachings of Leo XIII by two capitalists, members of the Church, who heard him. If you say a word for the rights of labor today, then you are a Socialist. There are very many different brands of Socialism. Marxian Socialism makes a god out of the State. It will never correct the evils of the world. Radical Socialism under Lenine and Trotskzy has not brought freedom, but slavery, death and the sword to Russia. The Catholic Church and the American Federation of Labor have been the greatest powers against the inroads of Socialism. In spite of the fact that desperate attempts have been made to control the policies of the American Federation of Labor by men who are actuated by radical principles of Socialism in spite of all that, the American Federation of Labor has stood out against the encroachments of this radical system that will never bring happiness to any man. I think it would be very well in great industries where enormous profits are being made, to have a sharing of profits with the workers over and above the wages that the worker gets.

Capital Has Rights, Too

The labor question has a thousand ramifications. It is connected with every feature of our national life, and, hence, the man who stands at the head must be a man of broad vision, a man who can give and take, who can consider all the angles, working at the same time for the rights of those whom he represents. But he must not

forget this principle, that capital has rights, too. I have stood for labor's rights, not for labor's wrongs, and I stand for the rights of capital, not for capital's wrongs. Capital needs labor, labor needs capital; one cannot get along without the other, and instead of standing apart, grimacing at each other, ready to fight, there ought to be some means found to bring them together, with a frank recognition of the rights of both. How it might be done I do not know: by arbitration or otherwise? I do not know. There ought to be some means by which these two great forces ought to be brought together. Capital has a right to get a fair return on its money. Labor has a duty to give an honest day's work for an honest day's pay. It would be well for capital to remember this, that, after all, it is difficult in the economic world to draw a line and say here, for example, is labor, here is capital, two distinct things. The world tells you that those are two different items altogether.

Did you ever stop to think that in labor there is a capitalistic value? The capitalist puts his money into his work, but labor brought together in a great concern also puts something more than labor, than the mere hand's work into that great business; it puts a certain indefinable something that I call labor capital, that comes from the accumulation of labor. Consequently, there should be no drawn line between labor and capital. They should be brought together as far as possible. I do not know how. I urge you to this: While you stand for your unions as a right that God has given you to protect yourselves and your fellow-workers, whilst you are willing to do an honest day's work in whatever field that may be, if you wish to save your unionism, if you wish to be the friend of the working man, see that you are properly guided, see that you are properly led.

Ladies and gentlemen, we may talk to the crack of doom; we may lay down principles for the solution of great problems, but there is one thing we have to do, somehow, not we merely, or you in labor's ranks, but capitalists, too—employer and employe. If the difficulties of today are to be solved, these two great producing forces of the world are to get together and do their duty to the rest of us. It is a three-cornered affair: Labor,

capital and the poor public. If we are to find a solution for the questions of today, there must be some way to return to the only principles that will solve them, and they are the principles after all that were formulated by Leo XIII in his Encyclical on Labor, principles that were first laid down by Him who was considered a carpenter's son, Jesus of Nazareth. We have nostrums of many kinds—I. W. W.'s, Socialists, and what not—to make the world happy and right the wrongs of humanity. There will be no solution until you can inject into the age some of the spirit of Jesus Christ, and, I care not what your religion may be, this yet remains a fact, that no one gave the same principles of charity, justice and right; no one ever could, because He who gave them was God. The time has come for the employer to regard his worker as a brother, as dealing with the human soul, as a man, not a thing or a chattel, as a man with rights, with the right to rest as well as to work, with a right to a home, to home comfort, amusement. There must be brought back somehow that spirit of twenty centuries ago, and we must make progress, therefore, not by going forward, but by going backward.

In the Middle Ages they stood together. Today what is the attitude? It is man against man. It is not capital with labor or labor with capital but it is capital vs. labor. Therefore, in spite of all our work, all our talk, there must come a day when we will have to go back to those splendid Christian fundamentals that are so essential to the happiness of mankind. I plead with you in your dealing with your fellow-workers, I plead with you to talk about those things, to endeavor to inject into your organizations from your side some of that spirit of charity and love for your fellow-men. We will expect the same thing from the men with the money, from the capitalist.

To Christianize Industry

JOSEPH KEATING, S. J.
The Month

IF there is ignorance, if there is apathy, if there is even hostility to necessary changes, amongst men who find their profit in the old order, that cannot be because these claiming to speak in the name of Christ have not vehemently and constantly voiced His ideals. It can only be because the commercial world, like the political, will not take Christian principles, in the sense explained, as its standard and rule. Not being able to combine the service of God and Mammon, it has practically abandoned the former. Yet even so, it does not secure its real interests. The labor world in Europe and America has been and is the scene of internecine conflicts which, whosoever wins, only injure both worker and employer. Some may seek their interest in fishing in troubled waters, but trade as a whole, the success of which requires a constant and efficient demand, is made unstable and precarious. Even from the purely material standpoint, as many writers point out, the friction between the two factors of wealth defeats the end of industry. A speedy and stable peace is necessary for a return of prosperity. The country is deeply impoverished, its liabilities have enormously increased, its means of meeting them greatly diminished, and the maldistribution of wealth, which was even a pre-war menace, has become more portentous still. Yet if there had been real peace in the labor world since the Armistice: if the capitalist had been content with a moderate profit and the laborer consented to temporary scaling-down of wages: if the huge and universal extravagance in dress and drink and luxury, which marked the reaction from the strain of war, had been checked: if the senseless waste of strikes had been avoided, the nation would have been in a far better condition than it is at present. International conditions of course account for much of our misery, but in the main the fault is in ourselves and not our stars that we are in such sad case.

Is it possible to recall the vision, to restore again that harmony of classes, which, in the field or on the home-

front, made war-conditions more endurable and success more certain, to induce some measure of "enlightened selfishness" into the dealings of class with class? Can we get rid, completely and finally, of the landless man, the wage-slave, the whole unhuman idea of a proletariat? Not, once more, without a change of heart, a realization of human dignity even in the poorest, of the rights which immediately follow in every being the fact of existence. But Mr. Leacock, economist and man of humor, in his latest book, "How I Discovered England" thinks that no change is necessary. His ideal for the revival of industry is to remove what slender restrictions there are upon individualistic greed. Let us give free rein, he says in effect, to the profiteer, let us release him from the penitentiary (if necessary) and allow full play to his unhallowed avarice. Then, when he has set the wheels of industry going again, we can put him back into gaol. This, we fear, is suspiciously like the old fallacy, so beloved of the Manchester School, so soothing to the anxious conscience, and so productive of misery to the worker, that the richer you yourself become the better for your country. We hope we have done with that philosophy of the pit. It is a libel on human nature to imply that the gratification of passion is a greater stimulus to effort than the pursuit of virtue, whether natural or supernatural. The Saints, those well-springs of prodigious energy, refute the libel on the one count, and the hosts of earnest men and women who, out of mere humanitarianism, devote their lives to the betterment of their fellows, refute it on the other.

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THE CATHOLIC MIND
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How to Solve the Reunion Problem

RICHARD DOWNEY
The Month

NOWADAYS one can hardly pick up a serious monthly review, or any of the more expensive weeklies, without coming across an article, sometimes more than one article, bearing on the problem of Christian reunion. Even the illustrated Sunday papers take an interest in the matter, and from time to time provide their readers with solutions to the problem furnished by people who are held to be mouthpieces of public opinion. The general impression is that all this seeking and striving after unity in religious matters is something begotten of the World War, part of the general reaction away from strife and discussion in favor of universal peace. The Bishops of Peterborough, Zanzibar, and Hereford, whilst rejecting the "very common assertion that this change [from the stage of pious aspirations to that of practical politics] is due mainly to the war," nevertheless assign a very recent origin to the movement towards reunion. In their opinion "the year 1910 will possibly come to be regarded by the historians of the future as the *annus mirabilis* of the movement," because of the Missionary Conference at Edinburgh which imparted to the movement an impetus from abroad, and also because of the Resolution of the General Convention of the Protestant Episcopal Church, held at Cincinnati, Ohio, in the United States of America, in October of the same year, which provided for the establishment of a Joint Commission to arrange for a World Conference on Faith and Order. Again, the first of the "Documents bearing on the Problem of Christian Unity and Fellowship," gathered together for the convenience of those considering the subject of Christian reunion at the time of the recent Lambeth Conference, dates back no further than 1916.

In all this there is a tendency to ignore the past and to treat reunion as though it were a new, instead of an old, problem. As a matter of fact, the Reformation had hardly set in before its chief architects, the very pioneers of disruption, assumed the role of champions of religious

unity. Cranmer's ideal of "a true Catholicism throughout all Europe" differs little, if at all, from the "ideal of a united and truly Catholic Church" commended in their Encyclical Letter by the Bishops assembled at Lambeth as affording "a new approach to reunion." Ever since Cranmer's day principles of disruption and aspirations for unity have gone hand in hand in this country, possibly because, as Mr. Belloc somewhere suggests, the English people lost the tradition of clear thinking at the Reformation. However that might be, in the centuries that have elapsed there have been innumerable theories of reunion put forward by men of good-will who have striven to effect some kind of compromise between Catholic and Protestant principles. These various efforts, it seems to me, may be classified roughly under three broad headings: 1. There is, first of all, the appeal to the undivided Church of antiquity. 2. There is, secondly, the appeal to what may be described as the least common denominator of Christian belief at the present moment. 3. There is, finally, the appeal to the living consciousness of Christendom and to inner experience. I propose briefly to examine these three theories before approaching the problem from the Catholic standpoint.

"The Undivided Church"

1. The appeal to the undivided Church of antiquity.* As an advocate of this method of approach to the problem of reunion we cannot select anyone more thoroughly representative than Bishop Gore. Thus in his "Basis of Anglican Fellowship" (p. 50) he says: "To accept the Anglican position as valid, in any sense, is to appeal behind the Pope and the authority of the medieval Church

*In fairness to the propounders of this theory I adopt their phraseology whilst protesting against its implications. The expression "the undivided Church of antiquity" implies that there is no undivided Church of today, and lends color to the concept of a number of partial expressions of the Christian ideal as legitimately constituting, in their totality, a divided Church of Christ. Such a concept obscures the real effect of heresy and schism, which is not to divide the Church, but to divide sectaries from the Church. In Catholic doctrine there is no place for the concept of a divided Church. Unity is an essential mark of the Church of Christ which consequently always was, is, and will be, undivided.

which developed the Papacy to the undivided Church, and with the undivided Church to Scripture as limiting forever the articles of faith to the original creed."

Now there is something very seductive about this appeal to an undivided Church of long ago until one asks the question: what was this undivided Church of antiquity? when did it exist? and when and why did it cease to exist? Here at the outset, in answer to the question what was the undivided Church of antiquity, it will be well to clear away a common misconception. It is assumed by many that there was a time when all who professed themselves Christians did actually keep the unity of the spirit in the bond of peace. As a matter of historical fact there never was such a time. Even in St. Paul's day there were incipient sects amongst the Corinthians, to whom he found it necessary to address the startling question "Is Christ divided?" (I Cor. i. 12, 13). From the outset the Church was distracted by the weird and wild speculations of Ebionites, Gnostics and Encratites. A complete list of the heretics and schismatics who cut themselves off from the Church of Christ prior to the first General Council of Nicæa would be a lengthy one. To mention only a few of the more notorious, there was Saturninus who perverted the Scriptures with his innumerable commentaries, and Basilides who denied the humanity of Christ. Before the middle of the second century Valentinus from Egypt and Cerdo from Syria were propagating their errors in Rome. A little later came Apelles, Potitus, Basiliscus and Synaros, each with no mean following. There were, too, Adoptionists and Monarchians, and later Sabellians with their errors on the doctrine of the Trinity, and Montanists with their rigorous views on the remission of sin. There were Marcionites, Novatians and some seventy different sects of Manicheans, all striving to rend the seamless robe of Christ, before the Council of Nicæa.

The appeal, then, is not being made to an actually undivided Christendom, since there never was such a thing. To what then is it being made? In reality it is being made simply and solely to the early Councils of that great historic Church which, whatever else it did, unhesitatingly denounced and excommunicated heretics throughout the ages. That right is conceded to the Church fully and

freely in the matter of denouncing heretics who no longer exist—in her condemnation of Gnosticism and Manicheanism she wins the universal applause of Christendom. But as soon as the Church touches live issues that selfsame right is denied her, and a time-limit is set to her powers. Though the Church was from the first invaded by innumerable heresies, apparently she is to be considered immune and intact until a heresy appears which has some affinity with the teaching of one or other modern religious body. Consequently we receive very different answers to the very pertinent question, when did the Church cease to be undivided?

1. Some, who accept the decrees of the Council of Chalcedon, place the division at the sixth Ecumenical Council in 681. 2. More generally the line is drawn at the Council of Chalcedon itself in 451. 3. Others, with the Copts and Armenians, say the Church ceased to be undivided at the Council of Ephesus in 431. 4. Others again, with the Nestorians, declare that it ceased to be undivided at the Council of Nicæa, and we have the authority of Dr. Jowett for the statement that a distinguished Anglican prelate once declared that the decisions of Nicæa were the greatest calamity that had ever befallen the Church of God."

It is impossible then to get any general agreement as to when the Church was undivided. Even so, we may proceed to ask a further vital question: in what sense do those who appeal to the undivided Church accept the decisions of what they regard as the undivided Church? What, for instance, does Bishop Gore mean when he lays it down that "The dogmatic decisions of the undivided Church about the person of Christ have been truly inspired by the Spirit of Truth?" Does this mean that the decisions are to be accepted as final and binding? One would have thought so, had not his Lordship proceeded to elucidate his meaning. He is careful to add: "These decisions are to be regarded as primarily negative . . . ; they leave us always in the position of men who go back for their positive information about the person of Our Lord chiefly to the picture in the Gospels, and the interpretation of the Apostles." That is to say, his Lordship accepts the decisions of the undivided Church as be-

ing Divinely inspired, but nevertheless holds himself free to interpret them in the light of his own understanding of the Gospels and the teaching of the Apostles. This surely is a curious way of accepting decisions, a subjective method which can lead only to further divisions and subdivisions amongst those who practise it. It would seem, then, that the appeal to the undivided Church of antiquity is not likely to furnish us with a satisfactory basis for reunion, since, in the first place, there is no general agreement as to when the Church is supposed to have become divided, and, secondly, because the decrees of even the earliest Councils are accepted with reservations of such a character as to render the acceptance "not negotiable."

"The Least Common Denominator of Belief"

2. We may now proceed to consider the appeal to the least common denominator of current Christian belief. This popular idea has many popular exponents who present it in attractive guises. At one time we heard a great deal of the need for a "common platform," but following in the wake of the League of Nations came the inevitable proposal for a league of churches. Thus, Canon Streeter, writing in the *Daily News* four years ago, said: "The time is ripe for a league of churches, and if organized Christianity is to make any contribution to the problems of our time, it must be formed." One fancies that the analogy between politics and religion, which at first gained favor for the proposal, ultimately gave it its death-blow. It is impossible to close one's eyes to the fact that politics, even in the wider sense of Aristotle, are concerned with establishing relations which are essentially temporary, and largely, if not wholly, pragmatic; whereas religion is, or ought to be, concerned with the eternal and the true. The man in the street feels that in religion, at all events, it ought not to be a case of "nothing continueth in one stay." There he does expect to get a firm foothold of some kind. Hence the frank and open proposal for a round-table conference of churches committed only to the principle of barter and exchange has found little or no favor with people to whom religion is a reality. The proposal is more attractive when the principle is some-

what disguised. The recent Lambeth Conference furnishes a good instance of this tortuous method of approach. The pith of the conference may be stated in the words of Dr. Headlam: "The Church of England has definitely stated that it is prepared not to insist upon any other formula except the Nicene Creed, it gives up as unnecessary either the Thirty-nine Articles or the Athanasian Creed." Here, though a dogmatic stand is taken, the principle underlying the statement is again that of barter and exchange. It is a case of *do ut des,* as witness the reception of the proposal by a well-known Congregationlist, who declared at the Geneva Conference last summer that "The Church of England has reached the last limit of concession which can be expected, and may reasonably ask that other religious bodies should receive their proposals in the same spirit of faith and good-will in which these have been made." But where is the guarantee that the last limit of concession has been reached? Who is to say that the whittling down process will not continue at future Lambeth conferences? The effect of this most recent concession has been stated succinctly by one who is in full sympathy with the proposal and eminently qualified to speak: "Anglicanism as a model is dead," declares the Bishop of Zanzibar. And every religious body which enters into the scheme must merge its identity in mutual concession, possibly to the vanishing-point of all Christian belief.

The Nicene Creed Will Hardly Do

Certainly there is no finality in the particular basis of reunion selected by the Lambeth Conference, the Nicene Creed. It is not, and was never intended to be, an epitome of Christian doctrine. "Bible Christians" will point out that the Nicene Creed says never a word with regard to the authority of the Scriptures, or the nature and extent of inspiration; on the other hand neither does it exact belief in a Divinely appointed episcopate, the priesthood or the Sacramental system. Are all these vital points to be waived simply because they find no place in an ancient creed which was drawn up to meet the needs of an epoch when Christians were united on many of the questions which are most hotly disputed

at the present day? By many it is tacitly assumed that the Nicene Creed is a complete presentation of Christian belief in the year 325 A. D. Yet it is difficult to understand how any serious student of history can make such an assumption. To the Nicene Creed in particular we may apply the profound saying of Abelard with regard to theology in general, that it owes its development to the challenges of the heretics, without which it would never have reached its firmness and precision. No one can doubt that the Nicene Creed would have been different had the third and fourth centuries been distinguished by controversies as to the nature and constitution of the Church, instead of by Christological controversies. For the simple reason that the Nicene Creed does not touch many of the most vital issues of the present day it is useless as a basis of reunion. Surely there is no religious body laying claim to the name Christian which does not, in its own sense, subscribe to the Nicene Creed already. Obviously it is not the creed, but the interpretations of the creed, which matter, unless agreement between the different religious bodies is to be merely on paper. Even taking the Nicene Creed as a basis, we are forced back upon the necessity of some living voice to interpret it, and to interpret it in the light of ever-increasing scientific and philosophical knowledge.

To the Catholic mind there is a fundamental misconception underlying all such proposals. If, indeed, Christianity is a Divinely revealed religion, as it professes to be, it follows that Christians are not at liberty to bargain and barter amongst themselves as to how much, or how little, of that revelation they shall accept. Though her position be strictly logical, the finality of the attitude of the Catholic Church towards revealed truth is, in many quarters, either not sufficiently recognized or sadly misunderstood. Thus, the Bishops of Peterborough, Zanzibar, and Hereford, in their brochure, "Lambeth and Reunion," say:

> With regard to the Roman Church nothing more can be recorded than a change of personal relations. The position is summed up in the words describing the reception by the Pope of the deputation visiting Europe and the East on behalf of the Commission of the World Conference on Faith and Order. The

Pope "received us most cordially. He answered most distinctly. The contrast between the Pope's attitude towards us and his official attitude towards the conference was very sharp. The one was irresistibly benevolent, the other irresistibly rigid" (p. 29).

Here, as elsewhere, there is no recognition of the fact that the rigidity is not a matter of choice or of policy, but, from the standpoint of Catholicism, as much a matter of necessity as the rigid attitude of every sane man towards the multiplication table. As yet, in this country, many zealous workers for reunion have not grasped the fact that the principle of barter and exchange in doctrinal matters, however attractive it may sound to English ears, is positively blasphemous to those who believe that no one has a right to tamper with the deposit of revealed truth. We, at least, hear ringing in our ears the charge of St. Paul: "Keep that which is committed to thy trust" (I Tim. vi. 20).

The Appeal to Christian Consciousness

3. There is, in the third place, the appeal to Christian consciousness, to inner experience, and to the subjective values of Christianity. Those who advocate this method of the inner approach insist that if formulæ unite they also divide, and that consequently they are better eschewed. Thus, Canon Bindley, at the Modern Churchmen's Congress at Cambridge last summer, said boldly: "We need to find out, not a formula, but a temper—not a creed, but a faith—which is common to all, and which underlies all, and supports all, and inspires all." We are reminded of Huxley's famous dictum. "Agnosticism is not a creed, but a method," and in both cases it is a method which leads inevitably to doubt and disbelief. The aim of reunion, we are told, is to include, not to exclude, and hence says Canon Bindley: "We need a confession of faith in which the essentials are implicit, rather than a creed which attempts to make them explicit." Definition is to be avoided as trammeling freedom of thought and lowering subjective values.

It is generally recognized that the last twenty years represent something more than the conventional dawn of a new century. Already a new spirit, elusive and perplexing, is discernible in life and literature. It is difficult to

describe and impossible to define, but if the thirteenth century stands out as the golden age of metaphysics, and the seventeenth as heralding the reign of the physical sciences, we may perhaps not inaptly describe the present as a psychological age. No longer is psychology "the Cinderella of the sciences," rather is she the Queen of the Muses. There is a psychology not merely of life, but of art, literature and music—and there is, too, a psychological, or pseudo-psychological, method of approaching all religious problems. As an illustration of it I may perhaps be permitted to cite the following passage from a speaker at the Cambridge Congress:

> Experimental psychology could render most important service to Christian theology if it could show us how to make contact, to use William James' phrase, with the spirit of God. Until we have such knowledge every aspect of the interaction of the human and the Divine will be a mystery. I imagine that our ignorance in this region has caused us to avoid questions concerning reconciliation, redemption, salvation. I regret the omission, because such matters are central to Christian experience.

Apparently we are to despair of acquiring an adequate knowledge of Christian teaching until such time as empiric psychology has attained a much fuller development. Are we to discount the theology of Augustine, Anselm and Aquinas because they lacked proficiency in experimental psychology?

But whither is this method of the inner approach leading? The answer is not far to seek. Apparently every article of the Creed is to be translated into terms of personal consciousness, and accepted only insofar as it finds any warrant in that consciousness. In this way even the Divinity of Christ is rejected, and historic Christianity tumbles to the ground a mass of ruins. But that is not all. This introspective method, with its semi-deification of human consciousness, has led to a pseudo-mysticism, the direct outcome of which is pantheism. The belief even in a personal God is disappearing at the bidding of this modern appeal to consciousness. Obviously this method of approach to the problem of reunion can lead only to a unity of negation—the negation of every article of the Christian creed.

The One Hope of Reunion

4. Is there then no hope of Christian reunion? I am sanguine enough to think that there is, but that it must be sought on different lines. In the first place, instead of aspiring after an ideal unity, I would ask you to contemplate the very real diversity which exists amongst us. At a very modest estimate we will suppose that there are a hundred different religious bodies in England today. If you went back a hundred years there would hardly be more than fifty. If you went back another hundred years you would find a proportionate decrease, whilst if you went back to Luther's day, you would find only two: the old historic Church and the new comprehensive church which had broken away from it. Now I am going to ask you to go back a little further than that. I am going to ask you to go back to the days prior to Martin Luther, when as a matter of fact you will find only one historic Church. I ask you to go back to the thirteenth century, and seek there a basis of Christian unity. That basis, it seems to me, you will find in the writings of St. Thomas Aquinas.

To most people he is merely a name, or at best the author of the "Summa." But the "Summa," masterpiece as it is, is only one portion, less than half, of his voluminous writings. St. Thomas's intellectual preoccupation was with philosophy, and in meeting the challenges of heretics he is always at pains to refute them from the standpoint of reason. If I were to summarize in a sentence the achievement of Aquinas I would say that he translated with common-sense realism the doctrines of Christianity as vindicated against heretics in previous centuries. Consequently his works constitute a masterpiece setting forth the complete accord between reason and revelation. On this point I will content myself with quoting the remarkable words of a great non-Catholic scholar, Dr. Wicksteed. In his Hibbert Lectures on "The Reactions between Dogma and Philosophy Illustrated from the Works of St. Thomas Aquinas," he says:

> The conditions under which St. Thomas Aquinas undertook his great synthesis of dogma and philosophy combined with the special characteristics of his genius, constantly invite us to step beyond the limits of his own creed and church; for his works

present us with luminous examples of phenomena common to all advanced religious evolutions. They teach us to recognize the same underlying problems and analogous attempts to solve them, under the widest diversity of technical expression. They perpetually provoke us to deeper and more fearless thought, and they are as rich in impressive and even terrible warnings as they are in guidance and stimulation (p. 1).

With regard to the method of St. Thomas Aquinas I may perhaps be permitted to say a word. A vast amount of his work, notably the "Summa" is for the benefit of Christian students discussing their own system. Here his method is certainly not

> The stern and prompt suppressing
> As an obvious deadly sin
> All the questioning and the guessing
> Of the soul's own soul within.

Rather is it the peremptory challenging of everything which claims to enter the temple of truth. Every conceivable objection—from Scripture, from the Fathers, from pagan philosophers, from pure reason—is urged fully and with perfect frankness against every dogma of revealed religion. And here naturally St. Thomas answers the objections from the standpoint of a Christian, with Divine Revelation as his final court of appeal. But it was necessary for him to adopt a very different standpoint in dealing with the Arabian philosophers. As Mohammedans they refused to admit either the Scriptures or Christian tradition as sources of revealed truth, and consequently in refuting the Arabians St. Thomas was thrown back upon the basis of pure reason. It was in this way that his great philosophical work, the *"Contra Gentiles,"* came to be written, to establish by the light of reason the truths of the natural law and the moral necessity of revelation. In the *"Contra Gentiles"* and the "Summa" we have an unrivaled presentation of natural and revealed religion by one who was at once a great saint and a great scholar, and we ask you to make the acquaintance of these writings for several reasons.

St. Thomas's Excellencies

First of all, in his writings there can be no bias or prejudice against religious bodies which are the outcome of the Reformation, since St. Thomas wrote centuries

before these bodies existed. His writings are high above the storm and stress of the religious controversies that distract this land today. I invite you, therefore, to read them and see what Christians really did believe before the disruption of Western Christendom. Surely we can find no better basis for Christian unity than the basis upon which the whole Western Church did actually take its stand. I have often wished that the masses in this country could have the opportunity of reading what St. Thomas Aquinas wrote. The Dominican translation of the "Summa" is beyond the means of the man in the street, and in any case he would not care to tackle such large volumes. One would like to see various points of Catholic teaching translated from St. Thomas and published in pamphlet form, the inside cover of each pamphlet setting forth who Aquinas was, and the all-important fact that he wrote before the disruption of Christendom, and consequently without bias against the modern sects. Such a plain exposition of what Christians believed before the disruption of the Reformation would surely pave the way to reunion.

Again I venture to say that members of every Christian body will find in the "Summa" many of their most cherished beliefs expressed far better than they can express them themselves. I am not alluding merely to the truths of natural religion or to the fact of a revelation, but to what are sometimes erroneously called distinctively Protestant doctrines: such doctrines as the Atonement, the Sacrifice of Calvary, the One Mediatorship of Christ, the workings of the Holy Spirit in the souls of men, and more especially the high authority of Scriptural proof.

But you will find more than that. You will find that in a great many theological questions you have absolute intellectual liberty. You will learn the vital distinction between the essentials of Christianity and the things that are not essential, and realize the importance of holding fast at all costs to those essentials. You will find in this most wonderful expression of Christian belief something that will make an irresistible appeal to the mind that conceives, and the heart that aspires after, Christian unity: you will find truth.

Now I would like to put to you the startling question

"What is the use of truth?" There are people in this country who tell you that speculative truth is of no use at all. That cannot be so. If we have got truth we have got something that can be translated into life and action, and in that precisely lies its use and its value. A truth of the abstract order, such a truth for instance as that any two sides of a triangle are together greater than the third, is translated into action by all of us when we hurry to the railway station to catch a train. So, too, with the truths of the speculative theology of Aquinas. If you tell me that these cannot be translated into action, I point to the humble followers of St. Francis of Assisi who lived them, or to the schools for the education of the masses which grew out of them, and which later developed into the great historic universities of Europe. Or I might point to Giotto and the whole school of Italian painters, or to the sublime Dante who was proud to acknowledge that he derived his inspiration from Aquinas. Or I might ask you to look upon the glorious Gothic Cathedrals which embodied the principles of Aquinas in stone; or ask you simply to look back through the noble ruins of the pre-Reformation churches and abbeys of this land, back through their shattered glories, to the living faith of those who built them.

I ask you then not to look to the dim distant future, full of uncertainties, with a vague hope that some blind evolution of forces will work out towards that unity which we all so earnestly desire. I bid you rather look back to that golden period of culture, thought and action, when the social fabric of Europe was based upon the concept of a religious unity than which in the history of Christianity no more perfect has ever been manifest. For the actual expression of that concept I have pointed to the works of that great synthetic genius, St. Thomas of Aquin.

With that so nobly realized ideal before our eyes, we may turn to the future with hope and confidence. An equally realizable ideal, the edifice of a no less perfect unity, glows before us through the present dimness and the mists. If we are ever to realize it, it will not be by building with loose stones and upon an unstable foundation. We must build with the same stones and upon the same foundation with which Aquinas built in the thirteenth century.

Religion and Esthetic Appreciation

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THE vital aspect is the fundamental aspect in literary appreciation. Formal study and esthetic study both have their importance, but of themselves they lead not to the heart of books. For the heart of books is the heart of life, and he who would learn to know and evaluate any literary product which in any serious sense can claim consideration as a work of art must learn first to study it in its relations to life. Without the vital aspect literature becomes merely an ornamental thing like a molding or a utilitarian thing like an arch; the living word becomes a fossil. Fruitful study of literature recognizes the vital element therein; it recognizes the great books of the world as portraits and interpretations of the life of man.

And, similarly, the religious aspect is the fundamental aspect in life. Man has been bidden to seek first the Kingdom of God and His justice; and even were we disposed to ignore that command and the authority whence it comes, we could not, as consistent thinkers, ignore either its practical application or its philosophical validity. And turning alike from the Church and from the schools, and appealing to the experience of the race and the consensus of human experience, we should still recognize the importance, the fundamental importance, of the role played by religion alike in the history of nations and in the career of individual men. "The fool hath said in his heart, 'There is no God,'" is significant in its literary not less than in its religious implications; for in books as in life the height of absurdity is the denial of the claims of the Creator on the creature. The wasted life, the futile life is the non-religious life. It is such a life that, in the words of the world's master dramatist, is a tale told by an idiot, signifying nothing.

Religion and literature have, indeed, so many things in common and touch life simultaneously at so many points that they have been sometimes thought to be identical, or at least certain manifestations of religion and certain forms of literature have been assumed to be but one and the

same thing. Thus Professor George Santayana of Harvard University, states the essential idea of his book, "Poetry and Religion," in the following words from the preface:

> . . . Religion and poetry are identical in essence, and differ merely in the way in which they are attached to practical affairs. Poetry is called religion when it intervenes in life, and religion, when it merely supervenes upon life, is seen to be nothing but poetry . . As religion is deflected from its course when it is confused with a record of facts or of natural laws, so poetry is arrested in its development if it remains an unmeaning play of fancy without relevance to the ideals and purposes of life. In that relevance lies its highest power. As its elementary pleasantness comes from its response to the demands of the ear, so its deepest beauty comes from its response to the ultimate demand of the soul.

The two root statements of this paper, that the vital aspect in literature is its fundamental aspect and that the religious aspect in life is its fundamental aspect, suggest the root principles governing the making of books, the teaching of books and the appreciation of books. Writing, teaching and creative reading are all successful in the degree in which they recognize that literature interprets life and that religion illumines, explains and vivifies life.

The root principles thus drawn from the essential relations and inter-relations of life, literature and religion may be reduced to four: First, that religion is essential to the making of literature; secondly, that religion is a constructive force in literature; thirdly, that religion is in indispensable aid to the appreciation of literature; and, finally, that our appreciation of literature grows in proportion as our sense of religion widens and deepens.

Religion Essential to True Literature.

1. It must be conceded, of course, that a perception, however vivid and searching, of the religious implications of human life does not of itself guarantee a literary product, otherwise every hymn would be a poem, every tract would be a masterpiece, every sermon would be a work of art. The formal and the esthetic elements are necessary; but granted presence of manner and mood in a sufficiently ample measure, that presence will not of itself constitute literature. The vital element is likewise necessary, and the expression of the vital element is incomplete

and incoherent without a free and full recognition of the religious aspect of man's life and destiny. This theoretical view, the product of deductive reasoning, is validated by inductive observation. For all we need do is to pass in review the books and the authors that are accepted as classics, the books and the authors that are acknowledged to be surpassingly and permanently great, and we shall find in all of them and in each of them, despite difference in time and variety of mood and divergence of outlook, a recognition of religion and an insistence on the importance of the religious aspect in the life of man. The gods of Homer and Virgil have little in common with the gods of Dante and Calderon, and the moral preachments of the Book of Job are not always consonant with those of "Sartor Resartus"; but in every literary masterpiece, no matter by what hand penned or in what age produced, there is a voicing of religious ideals and a formulation of religious truths. This is so because, since the prime function of literature is to interpret life, it must perforce concern itself with what is, and ever has been, the dominant interest of life, the religious interest.

2. The presence of the religious element in the great books of the world must of necessity be admitted by all who know even superficially, the masterpieces of literature; but not all students accept that religious element as a positive, as a constructive force in either literature or life. Confronted with an epoch in history, like the Middle Ages, when the religious interest absorbs so much thought and vitality, some students might claim that but for religion the Middle Ages would have made more extensive and more beneficial contributions to civilization; confronted with an individual writer like Dante Alighieri, who so deeply and so minutely stresses many aspects of religious interest, they might exclaim, "That is precisely what is the matter with him!" Such critics recognize, as perforce they must, the magnitude of the role played by religion in human civilization and the invariable presence of religious elements in the great books of the world; but they are quick to argue that the world without religion would be a finer and happier world, that literature without religion would be a collection of greater books.

With the role played by religion in history we have here no immediate concern, but to the objectors who claim to find religion a destructive and debilitating force in either life or books, we need only analyze the data in the white light of truth. Let us face theories with facts. And, insofar as literature is concerned, insofar as any individual writer is concerned, the facts unmistakable and emphatically point to the conclusion that absorption in religious problems, devotion to religious issues and adherence to religious truths have aided rather than hindered the evolution of literature and the development of individual writers. We recall a literary form which at first sight seems to have the least connection with religion—the drama; yet even a hasty investigation of dramatic origins will demonstrate that the drama is indebted to religion for its very existence. In Greece, in Spain, even in England, when England was Merrie England, the drama was born at the foot of the altar.

And the constructive role played by religion in evolving a literary form is equally manifest in the growth and potency of individual writers, religion, specifically Catholicism, is the very warp and woof of one of the three supreme poets of all time, Dante! Was it a deterrent power, an inhibiting obsession, a ball and chain dragging at his ankle? Rather was it a liberating force, an inspiring enthusiasm, a pair of wings enabling him to transcend ordinary human experience and mount undaunted even unto the stars. Religion made Dante: and in proportion as, in one or other of its manifold manifestations, it appealed to them, it made likewise Sophocles and Plato, Shakespeare and Milton, Goethe and Moliere.

Religion Essential for Literary Appreciation.

3. Dryasdust scholarship studies books from the outside; it busies itself with dates of publication, with parallel passages with masculine and feminine endings; it involves a rule-of-thumb process of criticism in which there is no spark of living reality. Vital scholarship, on the other hand, studies books from the inside; it follows the current of ideas, it recreates the moods in which those ideas had their source. it reconstructs by means of sympathetic

imagination the human life whence the books sprang and of which they are embodiments. Dryasdust scholarship may indeed proceed without any very keen and thrilling religious perceptions. But true, vital appreciation stands in need at every turn of the indispensable aids which religion, and religion alone, can furnish. Awareness of religion, sensitiveness to the appeals of religion, sympathy with the manifold manifestations of religion are indispensable to the study of books from the inside. Religion, as we have seen, has played a considerable part in the construction of the world's literature; religion must play a not less prominent part in the reconstruction of the world's literature.

As an instance: What, if not a religious interest, can enable us to evaluate, to appreciate Francis Thompson's "Hound of Heaven"? Without religious sympathies, without religious convictions, how could we possibly study that poem from the inside? How reconstruct the mood of its inception? How verify its essential truth to human life? To get at the heart of "The Hound of Heaven" we must realize what the eminent Protestant divine, Phillips Brooks, meant when he said, "The way to escape from God is to escape into Him"; we must recall the glowing tribute paid by Thomas à Kempis to the surpassing excellence of Divine love; we must meditate on the searching Scriptural saying that perfect love casteth out fear. Only then do we perceive that "The Hound of Heaven" is more than a bit of rhetorical efflorescence, more than a metrical symphony, more than a rhapsody of sound; only then do we perceive that the poem is a human document, a transcript of universal human experience, that it is, in Milton's scintillating and undying phrase, "the precious lifehood of a master spirit."

4. Our fourth principle governing the vital appreciation of literature in the light of religion is really a corollary of the third. For since religion helps us the better to understand and to reconstruct great books, obviously the more intimately we incorporate in ourselves the spirit of religion the richer is our equipment for literary study. To study literature, to teach literature is in a sense to remake literature. Religion helped in the making; it must help as well in the re-making.

Here, as I see it, is the teeming advantage of the Catholic teacher and the Catholic school. For the Catholic teacher is by profession a religious, a person who carries the principles of religious perfection into fruitful practise by means of his vows and his rules and his religious spirit; and the Catholic school is an institution upreared and sustained through devotion to religion, an institution which finds in religion the very reason for its existence. Given the requisite scholarly equipment, given the necessary technical skill, I can conceive of no better teacher of literaure than the Catholic teacher. Within the classroom of the Catholic school he is free to impart to his pupils a comprehension of vital criticism in its theory and its practise, a zest and an enthusiasm for books as reproductions of life and commentaries on life.

But in order that we may read literature and teach literature with due insistence on its vital connotations it is imperative that day by day, hour by hour, moment by moment, we learn more about God and the things of God. In the great books of the world sincerity is the virtue paramount; in them the little reticences and hypocrisies and dissimulations of daily intercourse are thrust aside and the human soul stands forth in the sight of God, gloriously naked as once Adam and Eve walked in Paradise. The student, the teacher must re-capture that sublime sincerity, must learn to strip life of its unessentials, must grasp the heavenly secret of seeing things as they are in truth. Seeing things as they are in truth is of the very essence of religion.

Galileo's Case in a Nutshell

PETER FINLAY, S.J.

TAKE, for instance, the case of Galileo, which the less well-informed Protestant controversialist was accustomed to make much of as an argument against the infallibility of the Pope. I put the bare central facts of the case: Galileo taught the Copernican theory, which we all admit today, that the earth not only revolves on its own axis once in every twenty-four hours, but also

moves round the sun once in every year. The theory ran counter to the received opinions of the time; it was thought by many to stand condemned by the plain language of Holy Scripture, which speaks of the rising and going down of the run, which tells us how the sun "stood still" in the heavens at the command of Joshua, and which again and again represents God as "laying the foundations of the earth." The controversy was taken over by the Holy See. The Congregation of the Index, with the Pope as its president, declared Galileo's doctrine to be false, opposed to the teaching of Scripture, not to be tolerated among Catholics, and the Congregation exacted from him a retraction of his view.

We omit the details of the story, and the fables which have gathered round it. We are concerned here with one thing only: the Roman Index, presided over by the Pope, condemned the Copernican theory as false and repugnant to Revelation; and the Roman Index was wrong. The Copernican theory has triumphed; there is no one to call its truth in question today. But was there any conflict between faith and reason? Was Divine faith, was Church infallibility, involved in the controversy? Undoubtedly the Roman Index believed they were; I have no doubt the Pope himself shared in the belief. But the Roman Index is not an infallible tribunal. Papal infallibility is a personal privilege, which the Pope has no power to communicate; he cannot even himself bring it into operation while he acts only as president or chairman of a Roman Congregation. In Rome itself the decision was never looked upon as final and irrevocable; it was never held to be an infallible interpretation of the Scriptures; no one dreamed of maintaining that it was to be assented to by an act of Divine faith. Some theologians, some Cardinals, the Pope himself as head of a Congregation, were mistaken in the meaning which they assigned to passages of Holy Scripture; but there was no exercise, and so no error of Church infallibility; there was no conflict of faith and reason.

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The Catholic Mind

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THE CATHOLIC MIND
Vol. XX. No. 20, October 22, 1922

The Duty of Catholic Men Today

REAR ADMIRAL WILLIAM S. BENSON, U. S. N.

An Address Delivered at the Catholic Club, New York, September 14, 1922.

IN this day of unusual progress, we as Catholic citizens may not turn aside from where duty calls, though in the doing of that duty it is necessary to forego our own pleasures and possibly make some tangible sacrifices for the faith that is in us. A factor of unusual merit applicable to all people and all purposes during our generation, has been the tremendous strides in human endeavor towards a higher and better civilization made largely through organization. Labor and capital have reached the very highest stage of organization known to human kind; governments, local and national, are functioning as a result of organization in many channels our forbears did not, and could not, anticipate.

Inherent human selfishness is still with us on every side, but to the observing man this is largely manifested on the part of individuals through ignorance. You may look upon the domain of religion, the sciences, the functioning of governments, either in the small community or in a national sense, and remove the envy that selfishness feeds upon, and you have hit upon the immediate cause of a hostile spirit that obtains in our country when one citizen frowns upon the manner in which another citizen serves his God or educates his children.

I have been asked the why of the National Council of Catholic Men, to explain the necessity of additional organizations when we have such a multitude already as evidenced by such organizations as the Knights of Columbus, the Holy Name Society, the St. Vincent de Paul Society, and the many others, national, diocesan or parochial.

The main purpose of the National Council of Catholic Men is to unify as far as possible the splendid forces of our American Catholic manhood into one compact militant body, in order that we as Catholics may work nationally; that, as Archbishop Hanna, chairman of the Administrative Committee of the N. C. W. C., has stated, "joined together in one great noble body, with the ideals of Jesus

Christ before us and the ideals of our mighty country beckoning us on, we may help to bring back this big old world to that love and brotherhood which ought to be ours; to that fulness of life, liberty and freedom that is the American ideal; and above all to that dream that fills all hearts today, the dream of peace and of unity and of love."

The late war gave to Catholic organizations and individuals an unequaled opportunity for service both to God and to country. It is unnecessary for me to recall here how splendidly the Catholic manhood and womanhood, both in the service and out of it, measured up to the expectations of their ecclesiastical leaders and how they redeemed 100 per cent the patriotic pledge delivered at the very beginning of the war to the President of the nation by the late Cardinal Gibbons, that "Our Catholic people will rise as one man to serve the nation." It is sufficient to say that from every point of view the patriotic record of the Catholics of the United States during the Great War ever will be a source of pride and inspiration to our people.

The disjointing of our national life, however, occasioned by the war left many tasks of reconstruction to be performed and has made Catholic lay-activity in the United States more imperative than ever before. In the fields of industry, economics, education and religion we Catholics who have been blessed with our holy religion must hold aloft for national guidance the Catholic torch of truth and strive to inculcate to the extent of our individual and collective strength and abilities the Catholic principles and ideals which will bring about a reign of justice and peace in our much-disturbed society.

Seventy-Two Per Cent Unorganized

You must know that according to generally accepted figures, only twenty-eight per cent of the Catholic men of the United States are affiliated with Catholic organizations. This means, of course, that the great seventy-two per cent of our Catholic manhood is unorganized, disunited, and to a large extent, uninterested, as far as participating in such a program as I have just referred to. The great purpose therefore of the National Council of Catholic Men is to reach out to this great unorganized and to a large extent

uninformed Catholic group and bring them within the influence of a real Catholic organization. Far from interfering with the autonomy or purposes of existing organizations, the National Council of Catholic Men will exert its influence to build up, strengthen and increase the usefulness and membership of existing Catholic societies.

It would be impossible for me in the time in which I shall address you to elaborate upon the full program of the National Council of Catholic Men. Some of its concerns are the defense of our Catholic-school system against the attacks of the misinformed critics of our schools. This is really a negative but necessary task. At the same time, in a positive way, the Men's Council will exert itself everywhere throughout the United States in informing our own Catholic people as to the reasons for the existence of Catholic schools, the benefits accruing to the Catholic body and also to the State because of the emphasis upon religion as the basis of true education. The matter of boys' welfare-work, the establishment of civic centers for our Catholic young people, the extension of the Catholic dramatic movement, participation in the national campaign for clean motion-pictures, the establishment of clubs for Catholic students at all secular universities, colleges, agricultural and vocational schools, and the development of a helpful international contact with Catholic groups throughout the world, are briefly some of the other concerns of the Men's Council.

The problem of immigration is another part of the Men's Council program to which I must make very brief reference. We Catholics have not in the past concerned ourselves very much with the great influx of immigrants from the Catholic countries of the Old World. As a result of our failure to do so, the great mass of Catholic immigrants coming to the United States are lost to the Faith and become a liability rather than an asset to the American Catholic body. Without elaborating further I wish to say that the Men's Council, in conjunction with the Social Action Department of the Welfare Council and the National Council of Catholic Women, is striving in a national way to solve the problems of immigration. A national immigration bureau has been established in Washington with port offices in New York City at 61 Whitehall street and

at Ellis Island, in Boston, Philadelphia, Seattle, San Francisco and other ports of entry.

Hostility Due to Envy or Ignorance

The necessity for an organization I think becomes apparent to you that will enfold within its membership every man or woman who by identification with Holy Church according to her precepts stands in many communities penalized and ostracized by his fellow-citizens because of his Faith alone, and this condition is reflective of either one of two things, envy or ignorance, or both of them combined.

Envy is the base of most of the hostility we see manifested on many sides. And upon what does this envy subsist? Chiefly upon the material evidence that reflects the life-effort of good men and good women who abandon the world and its pomp for the purpose of serving God in conformity with their conscience, humbly asking for nothing but their daily bread, and who by organizing, and by their persistency of spirit, through the generosity of the American heart, have assembled much of this world's goods.

You may ask, is it the purpose of the National Council to become a political factor, and I most solemnly say no, it is not. But in saying this I am fully conscious of the certainty of our position, that with eight million adults registered under the banner of the National Council of Catholic Men and Catholic Women, those who manage the political parties in this country will never be asleep long enough to permit any man to enroll under the prestige of any party if such a man cannot stand the scrutiny of full-fledged and thorough American ideals.

The National Council, as a subsidiary of the National Catholic Welfare Council, has one big job on its hands, and that is to bring the message of the necessity of organization into very home of our country where the Catholic religion is the base upon which our faith and morals are predicated. There are problems that are peculiar to local neighborhoods that are outrageous in their condemnation of our fellow-religionists, because of their Faith, and due to the fact that because few in numbers they are compelled, like the early Christians, to be martyrs in fact. They do not ask us to fight for them; the exigencies demand that

we organize for them, and in doing this we shall free them of a bondage as galling as ever human kind were scourged with.

One feature of the program of the future worthy of the most earnest support is the Department of Education in the Welfare Council. What is there in the history of the past that will justify any reasonable, sane American citizen to raise his voice in protest upon our self-imposed task of educating our children in the elements of their religion as they absorb the fundamentals of their education?

Where can you turn in this country and say within the truth that the education of our youth in the parish school is not at least the peer of that in our public-school system? I know of no man of our Faith who is opposed to the public-school system of our country as an institution, nor do I know of any Catholic man worthy of note who would have the public-school system, as an institution, abolished. I wonder if as much could be truthfully said by many who object to our parish schools? Did it ever occur to you, my friends, that many a God-fearing Protestant man and woman hold down their heads in very shame at the unfair and untruthful statements that are made against us?

Products of Catholic Education

Sometimes we hear our non-Catholic friends questioning the patriotism of the Catholic-school system of education. In answer to this it may not be out of place to refer to at least two products of the Catholic educational system.

At Cardinal Gibbons' death, secular newspapers from the Atlantic to the Pacific hastened to pay tribute to the undiluted patriotism of the foremost prelate of the Catholic Church in this country. When Edward Douglas White, Chief Justice of the Supreme Court and prominent Catholic layman, passed away, the same recognition of sturdy patriotism immediately was manifested.

In his eulogy of the Cardinal, President Harding said: "He was the very finest type of citizen and churchman." When informed of the death of the Chief Justice, the President expressed the thought of a nation in these words: "His private life was simple and unaffected and was characterized by virtues which might well serve as an example for the people of America."

Speaking of the jurist whom he had elevated to the posi-

tion of presiding justice, former President Taft said: "No judge ever sat on the Supreme Bench who was more deeply patriotic, more strongly American, more anxious for the welfare of his country." United States Senator Lodge, in explaining why he felt that Chief Justice White had honored his high office as much as the office had honored him, declared the jurist had been "a lover of his country in every fiber of his being." Federal District Judge Mayer in New York asserted that the country had lost not only a great judge, but a noble American.

Careers such as those of James Gibbons and Edward Douglass White constitute the answer to those who profess to find in the Catholic system of education a dilution, if not a denial, of the American ideal of citizenship. Both of these distinguished men, recognized by foremost citizens of creeds other than their own as the very typification and embodiment of the American ideal, were educated at Catholic colleges. The system which is berated by bigots and considered inimical to American institutions by the ignorant made them what they were. Each had been trained from early youth in the basic Catholic principle that to render fully unto God the things that are God's it is necessary to render unto Caesar the things that are Caesar's with willingness and as a matter of course.

St. Charles' College and St. Mary's Seminary gave to America a Gibbons who came to be hailed by all true Americans as elder brother and wise counselor. Mount St. Mary's College, Emmitsburg, Md.; the Jesuit College at New Orleans and Georgetown University, Washington, produced the patriot White, and today leaders of thought in America mourn the passing of this Catholic alumnus as the loss of one to whom loyalty to his country was a passion.

The Right of a Catholic Education

Do you not think, my friends, that the saving to our descendants of the right of a Catholic education would justify the organization of our manhood and womanhood into one body that would serve as a guarantee, when expressed by the Hierarchy, that we ask no special favors as Catholics, but by that same expression we propose to conserve every right under the Constitution, just as we

perform every duty that is demanded by its contents?

What, think you, causes reasonably well-enlightened men who are club members and subsidiary to one of the great fraternities that operates in this country, to take up the cudgel against our parish schools in one of the States in the West, and will cause them to spend one day from their respective duties to spread a petition the purport of which was to put up to the electorate of that State the matter of closing up all private schools? Was any school in the minds of these men but our parish schools? There was not, and you know it, and I know it.

What about the very first Amendment to the Constitution of the United States? There is not a Catholic man or woman who enjoys the protection of that great instrument who would for any reason favor its abolition. Though I admit there may be a division of opinion on the Eighteenth Amendment, there is none on the first.

Will you permit me to say, somewhat in a personal way, that for nearly fifty years I have served no master but my Government and a good wife. Conscience tells me today if I have absorbed any definite conclusion it is this: America is sound at heart, and the principles of the founders of our Government will continue to prevail, because they have been builded upon the honest foundation of complete human liberty as expressed by a majority of the people.

It has been my conviction, as it undoubtedly has been yours, that vicious laws have been passed in the States and the nation through the persistence of an organized minority, and may I say to you that it is my observation that the hue and cry which is echoing through many parts of our country today is one more of these unwarranted, fanatical propagandas that designing, cunning men are advocating for their personal ends.

As citizens, Catholic in our faith, we pin our allegiance to the Constitution in all its parts. We protest against the attacks that are continually being hurled at us from every side, for we are, first of all, law-abiding in our contact with our fellow-citizens, and we demand that the law only shall be obeyed, and enforced by officers selected for their duties by properly constituted authority.

Work of the Parish Units

To give you an idea of the work of the parish units established by the National Council of Catholic Men let me call your attention to some of the activities, which are engaging the attention of our many parish councils throughout the nation: Scouting and boys' work, speakers' bureaus, community problems, establishment of parish libraries, legal-aid societies, committee on motion-picture review, committee on membership and parish-survey, dramatic and musical gilds, committees on education, and publicity and Catholic-information leagues.

To give you a concrete example of accomplishment along these lines let me cite the case of a parish council which inaugurated a "Give a Catholic Book Campaign." As a result of the publicity attending their efforts within thirty days' time 1,000 Catholic books were received as gifts and a library established in the basement of the church.

In another parish in Northwestern Pennsylvania our council when organized with the approval of their pastor conducted a ten-day drive for funds to clear up the debt on the church property, amounting to about $5,000. At the end of that period a check for more than $10,000, contributed during the drive, was handed to the pastor.

In another parish in the City of Washington, whose membership in the main consists of men who have large families, a cooperative bakery is now operating as part of that council's functions. This business has been established as a result of the splendid cooperation of the pastor, and it is saving the families of members approximately forty per cent of the price paid heretofore for the staple of life in this country.

I might go on indefinitely reciting activities and the solution of problems that may seem trivial to men who are engaged in large operations, but permit me to remind you that it is the caring for the small details of life that make the living of it worth while, and that very properly leads me to submit to this presence and these beautiful environments: Are you Catholic men, young and old, doing a Catholic citizen's part in the problems that beset you in this great city?

I am very sure you will not be disposed to be hyper-

critical with me if I should seem to be solicitous of how nearly you are doing the part of a live, virile, active, earnest Catholic man, for I have no brief to preach to you, nor have I any disposition to complain about any one of you in a personal sense.

This great Catholic Club of New York City has on its roster of membership the names of men who are doing worth-while things in the arts, sciences, professions and financial affairs of our day, but I have sometimes wondered if it is not true that some may be disposed to be satisfied with the writing of a check, or indeed, a number of them, and to feel the personal satisfaction of a conscience recompensed.

What Catholicism Expects Today

A great many Catholic men feel that they are performing their full duty as Catholics by attending church on Sunday and receiving the Sacraments from time to time, or in giving large or small amounts according to their means to Catholic work. Catholicism today, however, expects more than the Sacramental attachment of Catholics to the Church, whose great problems and responsibilities require the active interest and personal serivce of its members. Sometimes it is very easy to give money to works of charity. It is much more difficult, however, to give of our time, energy and thought and personal service in behalf of our less-fortunate fellow-Catholics or in civic and community enterprises, which I may say heretofore have been almost entirely monopolized by the non-Catholics of the country. The work and program of the National Council of Catholic Men offers to its members the opportunity of experiencing the joy and spiritual comfort that comes from serving one's fellow-men. Today hundreds of Catholic communities are calling for leaders in the field of social service. What we need most is high-class, competent and willing men and women to assume the responsibility of Catholic community activities. We must be ready with our Catholic manhood and Catholic womanhood to serve in the fields of charity and community work if Catholic ideals and Catholic influences are to be felt in our national life.

My friends, as I look about me in this great city when

business calls me here, as it frequently does, I am prone to note how intense the average man's life is here, and how strenuous are the efforts made to gain success in a worldly or material sense, and perhaps I have been denied the privilege of seeing many of you engrossed in the salutary work that abounds in the neighborhood of your homes, or the spirit of the apostolic layman who visits the sick or ameliorates the wo of the unfortunates who through the vicissitudes of fate have had the breadwinner snatched from the family, possibly leaving forlorn a brood of helpless children with a broken-hearted widow and mother.

At all events, I am not here to weave a spell of gloom about you, but I am earnest enough and I trust I have got the courage to say to a body of Catholic men that we one and all have real duties to perform, service indeed that requires the foregoing of possible pleasure and may entail probable sacrifice, and I ask you with all the sincerity of my soul, are we measuring up to a man's part both in our civic and religious duties?

Does your Catholic Faith mean enough to you to make sacrifice for it? Does it mean enough to you that you are ready and willing to stand up and be counted in defense of it? If you are, then real service is knocking at your door and solicits your support.

The National Council of Catholic Men is the outward contact of our Catholic men with those who are bearing the cross of calumny and denunciation by venal men who envy their position and power in the world, and I want to submit this thought to you, that out of the World War and its sorrows has come the call from the Hierarchy of the Church in this country for the Catholic men so to prove themselves that they will continue in the problems of reconstruction the same high and unselfish ideals that were the wonder of the world during the Great War.

An Example from the West

My observations lead me to believe that the Catholic men of the Far West have more initiative and more vitality in movements making for the good of the Church than some of their eastern brothers. The immeasurable progress that has been made by the Catholic men of the West

when we consider the great difficulties under which they are working is evidence that they take movements for the good of the Church much more to heart than we in the East do. I found surprising proofs of this in States like Montana, Kansas, Colorado, Wyoming, Idaho and Washington, where in spite of the comparative scarcity of the Catholic population splendid types of Catholic organizations are flourishing, and where constructive programs of Catholic work are being carried on by parish and diocesan units of the Men's Council and other organizations.

I was particularly impressed with the manner in which the El Paso members of the Men's Council are attacking a very serious problem which is confronting them in taking care of close to 100,000 Mexican immigrants in that diocese. Despite the fact that well-financed proselyting agencies have been operating in El Paso for more than a decade past, these men, taking their first active steps within the past year, have organized a social-service bureau and a Catholic community center. The El Paso members of the Men's Council are doing a great deal to counteract the influence of the organizations referred to and to conserve the Catholic Faith among the Mexican people. They are stemming the tide which would eventually sweep these people into the ranks of various Protestant denominations. They are endeavoring to instill a better civic spirit in a community where, due to misinformation and the activities of mischief-makers, Catholics have for a long time been under attack. They are publishing a monthly bulletin which serves as an admirable medium in the absence of a diocesan paper to keep Catholics informed as to what they are doing.

My time and your patience will not permit me to give a more detailed account of their accomplishments, nor their purposes, sufficient for me to say much has been done, and oh! so much remains to be done.

Not long ago the late Pope Benedict XV, in a message to the American Hierarchy, stated: "The Universal Church is now looking to America to be the leader in all things Catholic." Just a few days ago, his Successor to the Throne of Peter, our present Holy Father Pope Pius XI, sent, through Bishop Schrembs, Chairman of the Lay Organizations Department of the National Catholic Wel-

fare Council, his blessing to the American Hierarchy, to the National Catholic Welfare Council, and to the Catholic men and women of the country. In his message to the Catholic youth of America, the Holy Father said:

I love America better than any other country. Especially do I love the youth of America, for I know it is to this youth that the world must look for the solution of the problems which now affect the nations. The youth of America has a great responsibility, a great opportunity for service to the world, and I send them my blessing and ask God's benediction upon them that they may be the better fitted for the great task that will be theirs to perform. That they may be strengthened for His great service I pray that they may become strong in the Faith.

It seems to me that this call from the Supreme Shepherd of the world to the Catholics of our country should thrill the heart not only of our Catholic young men and women, but of us older members of the Church as well and awaken in us the desire and determination to meet successfully the great responsibility which the Holy Father has pointed out to us. As President of the National Council of Catholic Men, I can only say, with the fullest confidence in the faith and loyalty of the Catholic men of the United States, that they will measure up fully to the Holy Father's expectation. And from my knowledge of the aims and purposes of the whole movement of the National Catholic Welfare Council and of the work and progress of its various departments, I can, with the fullest conviction, say that, in my judgment, one of the best ways to meet this responsibility is to unite with the militant forces of Catholicism joined together under the banner of the National Catholic Welfare Council.

The Pope's Appeal for Russia

TO all those who read the following pages announcing a most awful state of affairs and who, moved to pity by such immense extermination of children dying of famine, will aid, each one according to his means, We, with grateful heart, bestow in anticipation Our blessing, earnestly praying God that their charity—as indeed is certain—may be abundantly rewarded.

PIUS, PP. XI.

Vatican, July 25, 1922.

"We are in presence of one of the greatest catastrophes

of history. Innumerable masses of human creatures, stricken by famine, mown down with typhus and cholera, wander in a desperate condition over a country laid waste, and crowd to the more populous centers, hoping there to find bread, but are instead driven away by force of arms. From the plains of the Volga, many millions of men, threatened with the most terrible death, invoke the aid of humanity".

The dreadful picture of famine and misery which Pope Benedict XV of venerated memory concisely traces in the above paragraph of his letter of August 5, 1921, to Cardinal Gasparri, although partly relieved in the region of the Volga, remains almost unaltered, if not aggravated in its sad tints, in what regards the other immense regions of Southern Russia.

Famine in fact continues to rage all through the South of Russia. In those vast regions which were at one time the most fertile in the world, the soil is dried up and left in the most desolate abandonment. After having exhausted their last provisions, and sold all to procure themselves bread, hundreds of thousands of peasants have fled in search of more favorable districts.

One of the worst aspects of the situation arises from the immense number of orphans and of children abandoned by their relatives during their flight. Filthy insects, propagators of disease, infest the rags of the unhappy survivors, rags left unwashed through absolute want of soap. Meanwhile, the absence of workmen, the difficulty of procuring seed, insufficient means of communication, drought and various other causes have combined to occasion this famine which now forces the miserable population of these districts to nourish themselves with whatever falls into their hands. In autumn they ate herbs, bark of trees, grubs and earthworms; now their daily food is straw from the thatched roofs, and in some places,—horrible to relate!—even human remains.

The Little Martyrs of Famine.

One can readily imagine the disorders which such substances taken as food must occasion, especially in children. Photographs of these wretched people show us their emaciated bodies deformed and swollen by gases so

produced. Their intelligence alone remains unimpaired in this general physical destruction and reveals itself in their eyes which implore with anguish some relief from their atrocious sufferings.

The heroic love of the poor mothers avails nothing and they are condemned to see the gradual wasting away of their little ones, without being able to afford them any effectual relief. A Russian journal relates that a poor woman of Backiria (Volga), mad from hunger and despair, had thrown one of her children into the river and was about to throw in also her youngest, a boy of four years. But the child, with instinctive horror of death, cried: "Mamma! Mamma! Let me live and I promise not to ask you again for bread!"

The children, thus weakened by hunger, become an easy prey to all maladies: among others, oedema, which brings with it gangrene and death. The greater number, however, die of inanition; first the child becomes emaciated, while the stomach swells, then the sufferer becomes so extremely weak as not to be able to stand, or digest anything, and at this stage, in spite of the aid of medicine or food, the unfortunate child dies in spasms of intestinal cramp.

Children are dying thus in tens of thousands and Southern Russia is becoming a vast cemetery. On the thawing of an affluent of the Volga about 10,000 corpses were found heaped together at a point at which the river describes in its course a sharp curve. They had been carried by the current from various localities. Death often surprises the famine-stricken on the roads; and the sight has become so ordinary, that passers-by no longer heed. The corpses, often after having been food for dogs, are thrown into the common trench, together with many others gathered in the houses. In the hospitals both beds and medicine are wanting. Often a child is obliged to pass the night, the dark night which has such terrors even for healthy children, beside the corpse of its bed-companion.

Such is, at a glance, a picture of the famine; the real brutality of the catastrophe cannot be depicted even by the most vivid description: women and children formerly exuberant with life and joy, men endowed with that imagination and that energy which were the character

and force of the Russian people, are being annihilated by famine and decimated by most painful diseases.

THE WORK OF HIS HOLINESS PIUS XI.

Heir of the spirit of His Predecessor and not less profoundly touched by the horrible spectacle of an entire people doomed to death, Pope Pius XI, renews the piteous appeal to-day from the Apostolic Throne; and addressing the Bishops of the Catholic world and Christian peoples, urges all to come to the rescue with every energy and resource which charity can inspire. In order to render aid more efficaciously, He has recently directed some pious and generous persons to go to these stricken districts, so that fraternal assistance may be afforded to the afflicted directly and securely, with that urgency which the situation demands and that charity inculcated by the Redeemer of the world. The envoys of the Holy See, recommended to the heavenly protection of Our Lady of Perpetual Succor, will perform the duties assigned them without reference to political or confessional considerations; but having solely in view the greater need, will dedicate their especial care to the innocent children, who, on account of their tender consitution, fall a more easy prey to the ravages of famine and disease. Have not these poor little sufferers the prior claim?

How can a humane and Christian heart resist the cry of anguish which comes from these poor little Russian children? Who can deny the aid of his own offering to the Pontifical work of helping these poor houseless creatures, deprived of their parents and condemned to die in the streets of the cities, or in the arid wastes of the country?

For twenty-five cents one of these children is maintained for about a week; for five dollars its sustenance is assured for months and perhaps its life is saved. Twenty-five cents is for the poor deprivation of a cigar, an hour at the cinema, some trifle. Five dollars are for the rich the renouncing of some caprice. Who will not forego, at least once, a cigar, the cinema, a whim, to save a human life?

What child will not feel urged to aid his little distant brother by renouncing in his favor the brief pleasure of a new toy? A child in the throes of death from hunger

is as a drowning child; he who gives an offering to the Pontifical work is the generous person who saves, but in this case, without incurring any risk. Offerings should be sent directly to his Holiness Pope Pius XI, Vatican. Rome.

The Beauty of Holiness

Canon William Barry, D.D.

IN splendoribus sanctorum," this magnificent Latin phrase of the Psalm, *"Dixit Dominus,"* gets an equally great but much quieter rendering as "the beauty of holiness"; and those words give the sum of John Ruskin's life and writing as an ally, though unhappily not a member, of the Catholic Church. My acquaintance with his pages began auspiciously at Oscott, so far back as the year 1866, in Dr. Northcote's palmy days; and my first reading in him was of St. Mark's, Venice, in a passage known to all who have learned more about Ruskin than his name. ("The Stones of Venice," II, 81-83, in library edition.) It was a disclosure to my young imagination of some new power, strictly to be called angelic, by reason of the purity, brightness and Divine symbolism which the vision made me share, while it lasted, with its true seer and prophet; a seer because he did indeed perceive the outward semblance and inward significance of "St. Mark's Rest"; a prophet because he could utter the word of life it enshrined.

Since then I have moved after his footsteps in France and all over Italy; I have come to possess thirty-eight volumes of the master's inditing; nor has any year gone by without frequent reference to one or other of them for devout meditation wrought into golden tissues of style, but much more than in spirit I might renew my travels up and down the Catholic lands, visit the tombs of our Saints, wander beneath the lofty roofs of our soaring cathedrals, be guided to pictures in which, as in a Bible spread open and brilliant with all manner of sacred illumination, our Faith was gloriously preached. And I put on record my long experience that never once have I failed to win from these volumes edification, delightful or stimulating, while my previous knowledge of Plato, Virgil, Dante, had increased far beyond what I could achieve by personal

effort. To me, preparing for pulpit or lecture, Ruskin has brought such help as we gain from a Father of the Church, by that mingling of piety in all he touches—I allow the dark moments when he is not himself to pass and be forgotten—by his ever-fresh quotations of Holy Scripture, unrivaled perhaps on the part of any other English author equal to him in renown; and by his constantly growing sense that the Catholic creed, with motives and action corresponding, was the world's only possible hope of salvation.

The Monks and the Madonna

For instance, take this from "The Schools of Art in Florence" (Oxford Lectures, 1874):

> And at last, by St. Benedict, St. Bernard, St. Francis, and multitudes of many men like Hugo of Lincoln, laboring in calm and rational strength against the fever of the world, the real motive of Christianity had been apprehended. And was it wonderful that all souls should turn to the first Annunciation of it? . . . In the meantime the advance of knightly honor and of kingly wisdom had purified into brightest form the living types of maid and mother among the higher ranks of Europe. Cimabue had women to paint from, pure as snow, and bright as sunshine.

There is a comment for Lady Day on the Gospel of St. Luke. Or turn to "Fors Clavigera" (Letter 41, May, 1874), and get by heart—you will not waste your time, believe me—the famous apology for the "worship of the Madonna," depicted by Ruskin as "one of the noblest and most vital graces" of Catholicism, "never otherwise than productive of true holiness of life and purity of character." He perceives how it has "given sanctity to the humblest duties and comfort to the sorest trials" of womanhood; while Christian art, consummate in the thirteenth century, "the most powerful and vital days" of Christ's reign over men, has fulfilled by its devotion to Mary her own prophecy, "He that is mighty hath magnified me." Or consider this again from "Praeterita" (p. 479, in Vol. 35, above edition): "On me the deeper impression was of a continuous and serene hold of their happy faith on the life alike of Sunday and Monday, and through every hour and circumstance of youth and age, which yet abides in all the mountain-Catholic districts of Savoy, the Waldstetten, and the Tyrol, to their perpetual honor and peace." An entire volume of the library edition is dedicated to

"Studies of Peasant Life," and three-fourths of it are taken up with "The Story of Ida," the "Roadside Songs of Tuscany," and "Christ's Folk in the Apennine," all of which read like a version adapted to our latter-day needs of the "Fioretti," those never-fading blossoms culled by loving memories from Franciscan fields; but, early or late, the stories of these humble folk belong to the New Testament. Thus are we led gently on to Assisi, where, after the glories of Venice, Florence, Verona, the troubled soul of Ruskin found a home.

He called himself a Tertiary of the Seraphic, and kept by him a little bit of the Saint's vesture. He spent many days in the upper and lower church at Assisi, deciphering what had been painted there, so much as was left of the original, by Cimabue and Giotto, but anyhow learning his lesson, which he taught eagerly to all who would give ear to the excellence revealed by these explorations intrinsic to Christian art, setting it above the mixed and perilous charm of the Renaissance. He had already gone back, with even more fervid enthusiasm than thirty years before, to Fra Angelico; he praised Botticelli for his pure devotion to religious ideals, expressed with a spiritual grace unknown to Michael Angelo, unsuspected by Titian. He exalted Tintoretto, with whom the "believing school" came to an end, preferring his "Last Judgment" in Santa Maria dell' Orto at Venice, which Ruskin has minutely analyzed, to the Sistine masterpiece. Of Tintoretto's "Paradiso," with its crowds of figures, in the Doge's palace, he declares that it is the most thoughtful and most precious picture we have in Europe. Now the "Paradiso" might well be termed the poem of Dante transferred to canvas. I mean the heavenly vision with which the "Divine Comedy" rises to its supreme height in verses never surpassed, or it may be never equaled, by any other human singer. Behold, then, Giotto with St. Francis, Fra Angelico with St. Thomas, whom Ruskin has not overlooked; Botticelli and Tintoretto with Dante—all these are Catholics and our own. By their lively faith creating immortal works and in them radiantly shining, such men illustrate the Communion of Saints; they praise and prove our religion with a power that grows not old. It is the sacred beauty of holiness; poets, artists, philosophers, simple friars, alike they dwell *"in splendoribus sanctorum,"*

which again we may translate, with Aquinas to instruct us, as the "light of glory." Do we owe nothing to the guide who has brought them together in one view for our learning and our joy?

Catholic School Statistics

H. W. Beadle

THE number of Catholic children of school age—6-17 years, inclusive—is about 25 per cent of the Catholic population. In 1916, the number of the children enrolled in all the schools of the country, as reported by the U. S. Bureau of Education, was 26.30 per cent. The same year the U. S. Bureau of the Census, in seeking a basis for comparing the number of members of the several churches, fixed the number of Catholic children of thirteen years and under at 25 per cent of the Catholic population. For example: The archdiocese of Oregon City has a Catholic population of 60,000; 25 per cent (15,000) represents the total school population—6-17 years, inclusive—two-thirds of 25 per cent (10,000) represents the elementary school population—6-13 years, inclusive—one-third of 25 per cent (5,000) represents the secondary school population—14-17 years, inclusive. It is believed that this computation is sufficiently exact to warrant discussion and action until a correct census of the Catholic population, including the number of Catholic students attending elementary, secondary, and higher-education institutions, is taken.

A study of the Official Catholic Directory of 1918 revealed that there were 191,611 Catholic students pursuing secondary and higher education. The accompanying table shows that in 1922 there were 198,343, an increase in four years of 6,732. The Rev. James H. Ryan, D.D., in a summary in the "Directory of Catholic Colleges and Schools," 1920, gives the following information: Students in Catholic universities, 19,802; colleges, 13,996; seminaries, 6,667; religious seminaries, 4,531, a total of 44,996 Catholics pursuing courses in higher education, and 129,838 Catholic students attending high schools.

The Rev. J. A. O'Brien, chaplain to Catholic students in the University of Illinois, has recently prepared statis-

tics of Catholic students in secular colleges and State normal schools. In 151 institutions he found that there were 180,130 students, of whom 17,376 were Catholics. There are 403 other secular institutions in the list of universities, colleges and State normal schools, with an enrolment of 235,506 students. The same percentage would give 22,700 Catholic students in these institutions, making the number of Catholic students in secular institutions of higher learning 40,076. This statement is from information given by the Bureau of Education of the National Catholic Welfare Council, 1314 Massachusetts avenue, Washington, D. C., July, 1921.

Efforts are being made to increase the number of Catholic students in secondary and higher Catholic institutions. It is probable that there will be a steady increase in the number of Catholic students in these institutions. It is necessary that there should be. Catholics can never have their proper influence in the affairs of the country, or be a factor in shaping its policies, or directing its destinies, until a far greater number of their men and women become graduates of Catholic colleges and universities. While a greater number of Catholic youths must work for a living, there are many who may be enabled, by their own initiative and industry, to graduate from our higher institutions of learning. We have numbers sufficient to give us some influence in public affairs, but we have not the personnel to make it as effective as it should be.

Not only are Catholics deficient in the number of their graduates of higher learning, but they seem to be failing to make the most of their opportunities in elementary education. There appears to be a falling off in the numbers of students pursuing elementary education in the sixth, seventh and eighth grades. This may be due to the times or to local causes, but our educational directors should labor earnestly to prevent its becoming general. Are the economic conditions of life becoming so difficult that time cannot be spared for the better education of our brightest boys and girls? The percentage of Catholic children—6-17 years, inclusive—attending Catholic schools is 47.33. The percentage of the same—6-13 years, inclusive—is 64.15. The percentage of the same—14-17 years, inclusive—is 13.51.

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THE CATHOLIC MIND
Vol. XX, No. 21, November 8, 1922

Seminarists and Their Studies

Apostolic Letter of His Holiness Pope Pius XI to His Eminence Cardinal Cajetan Bisleti, on Seminaries and the Studies of Seminarians.

AMONG all the very sacred trusts which the scope of our Apostolic charge embraces there is surely none greater in importance or extent than that of planning and securing an ample supply of good priests for the Church for the performance of her sacred offices. This trust is, indeed, such that it carries with it the dignity and the efficiency and the very life of the Church. Its bearing, moreover, on the salvation of the human race is supreme, for the immense graces secured for the world by Jesus Christ, the Redeemer, are not shared in by men except through "the ministers of Christ and the dispensers of the mysteries of God."[1] Thus when We gaze out from this chair of Blessed Peter, on which We have been Divinely placed through no merit of Our own, upon the Catholic world which is committed to our immediate care, We can recognize on the one hand what are the needs of souls and the extent thereof, and on the other how insufficient is the clergy in many places for these same needs, especially if numbers be considered. Furthermore, We see how the difficulties in the way of a right solution, though always most perplexing, are now made much graver by the ravages and losses of the late war. If this be rightly a grievous sorrow to all who have at heart the glory of God and the salvation of their neighbor, no one will be surprised that We, more than any one else, find in it a matter of deep and thoughtful concern since on Us rests the burden of all the churches. Hence at the beginning of Our Supreme Pastorate one of our first cares is to bring a very special interest to bear upon a problem of such importance, and above all to secure the cooperation of the Urban Congregation whose province it is to supervise throughout the world the education and instruction of clerically inclined young men. We are, indeed, conscious that through the cooperation of the same Congregation many very timely plans were carried into effect by Our predecessors. All of these We strongly approve and confirm by

[1] I Cor.: iv. I.

the right of Our authority. Yet there are some of these which We desire to stress all the more insistently as they are most conducive to the sacred end in view. To you, therefore, beloved son, as Prefect of the same Sacred Congregation We send this letter. You share more intimately than others in this problem which confronts us and We, therefore, make use of you to convey to others Our plans for a solution.

First of all, since there is, as We have said, a very intimate relation between Holy Orders and the Church there can be no doubt that enough men are destined for the priesthood at all times by God, else God would fail His Church in an essential matter, to assert which were blasphemous. However, just as in other matters which are necessary for the common salvation of souls, so too, here, the law of Divine Providence holds that the prayers of the Faithful are very efficacious in obtaining this favor from God. For all clearly understand the meaning of those words: "The harvest indeed is great, but the laborers few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."[1] Wherefore since pious folk have been wont to fulfil this duty, as they are taught by the example of the Church itself, We turn Our particular care and attention to the exact execution of the prescriptions of the Code of Canon Law to secure an increase in the number of candidates for Holy Orders: "Let priests, especially pastors, see to it that with special vigilance they safeguard from all worldly contagion those boys who give signs of a vocation to the Church, that they train them to piety, guide them in their early studies and foster in them the seeds of the Divine vocation."[2] Then, too, when they judge that the time is ripe, they will make every effort to have their pupils trained in some clerical seminary that the work they have begun in them may be brought to final maturity. If this be prevented by the young aspirant's poverty and the priests find themselves unable to supply the necessary means, let them arouse the interest of the Faithful that they may help, explaining to them how holy a cause this is and how thoroughly prac-

[1] Matt.: ix. 37, 38.
[2] *Codex Iuris Canonici,* Canon 1353.

tical. Just here We cannot refrain from asking all who love the Church to cherish with great interest and to further this "work of ecclesiastical vocations" which has been so auspiciously begun, for it has as its aim the assistance of boys of good promise whether they be at home, with the parish priests, or within the walls of the seminaries.

We are greatly concerned with the regulation frequently insisted upon by Our Predecessors Leo XIII and Piux X, and every effort must be made to carry it into effect, viz., that ecclesiastical seminaries be not used for any purpose other than that for which they were founded, which is the proper education of ministers of the Sacraments. Wherefore not only should boys or young men who show no inclination of will towards the priesthood be debarred from entrance—it is astonishing, indeed, how detrimental their company is to clerical students—but both the exercises of piety and the schedule of studies and the plan of government itself should have this end solely in view that the souls of the students be rightly prepared for the performance of their Divine task. Let this be for all seminaries, without exception, an inviolate law. Indeed, if up to the present this had been scrupulously obeyed, there would not now be such a shortage of priests in almost all places. For it so easily happens that seminaries which are not ruled in a way proper to their own peculiar character, retain indeed their name and undoubtedly are of decided benefit to the State, but of very little or no use whatsoever to the priesthood.

It is not Our intention to explain here how seminaries ought to be conducted so as to be suited to the education of priests who are well trained both in piety and in learning, yet there are a few points that We greatly desire, beloved son, should be carefully looked to by the Bishops everywhere, since they are of the greatest weight and importance.

The first concerns the study of the Latin language which ought to be cultivated and furthered with great diligence in schools for priestly aspirants. To know this language and to have facility in using it is of importance not so much to culture and learning as to religion. For

by its very vocation the Church gathers all nations in its embrace, is to last to the end of the world and forbids the uneducated a share in its government. It therefore needs a language by its very nature universal, unchangeable, not normally in use among the people. Latin is such a language and it has been Divinely ordained that it should be of untold usefulness to the Church in its teaching capacity and that it should serve as a great bond of unity between Christian scholars of every race. It affords them, indeed, not only an easy means of exchanging their thoughts and counsels, whether they be geographically separated from one another or be gathered in one place but, what is more important, it brings them into closer contact with the concerns and interests of Mother Church and proves a bond of intimate unity with the Head of the Church. For both these reasons, omitting others, it is evident that the clergy more than others ought to be specially interested in the Latin language. We do not here reecho the praises in which this idiom is so commonly extolled, that it is terse, rich, harmonious, full of majesty and dignity, so that one might almost say that it had been formed to subserve the glory of the Roman Pontificate to which was handed down as an inheritance the very seat of the Empire. If, then, in any one of the laity with any slight culture, ignorance of the Latin language which might truly be called Catholic, betrays a lukewarm love of the Church, how much more proper is it that each and every priest should be competently conversant with and skilled in that same language! Assuredly it is their duty to safeguard Latin all the more carefully as they recognize the bitter attacks made against it by the adversaries of Catholic truth who weakened the doctrinal oneness of Faith in Europe in the 16th century. For these reasons, as is prescribed in Canon Law (Can. 1364), in schools, in which those who are the hope of the priesthood are under training, We wish the students to be taught Latin very carefully. Then, too, for the further reasons, that in after years, when they have reached the higher branches in which Latin is the vehicle both of lecture and of study, it will not be found that their ignorance of this language renders them incapable of grasping the matter fully, that

they are unqualified to take part in those scholastic disputations whereby the minds of young men are sharpened for the defense of the truth. Neither will it happen, as We grieve to find frequently, that our clerical students and priests, having carelessly applied themselves to the study of Latin literature, pass over the voluminous works of the Fathers and Doctors of the Church wherein the dogmas of Faith are found clearly expounded and irrefutably defended, and seek for a competency of doctrine from authors of rather recent date in whom one usually finds wanting not only clarity of style and accuracy of argumentative exposition but even trustworthy interpretation of dogmas. Hence the admonition of Paul to Timothy, "Hold the form of sound words"[1] . . . "Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising, have erred concerning the Faith,[2]" if ever applicable anywhere, is pertinent in a peculiar way to these times when so very many are continually exploiting all kinds of specious untruths cloaked in the name and guise of science. How can anyone unmask and refute these fallacies unless he thoroughly understands the meaning of the dogmas of Faith and the force of the terms whereby they have been solemnly defined, in fine unless he knows the very language which the Church uses?

The second matter in which We ask for a peculiar vigilance on the part of the Bishops pertains to the higher studies of clerical students. Of course whatever has been prescribed with wise foresight in Canon Law on this subject ought to be holily and inviolably observed, since its purpose is to secure a suitable number of priests who will not be unfit for a task of such large proportions. Therefore, when they have completed their liberal studies, our young students are to give themselves to the study of philosophy with exact application for two years at least, that they may be properly prepared for sacred theology. By philosophy we understand *scholastic* philosophy in which decided progress has been made by the unremitting work of the Fathers and Doctors of the schools and which was finally brought to the highest point of perfection by

[1] II Tim. i. 13.
[2] I Tim. vi. 20, 21.

the labors and talents of Thomas Aquinas. This is the philosophy which Our illustrious Predecessor Leo XIII did not hesitate to call "the fortress of the Faith and solid bulwark of religion." Assuredly this same Leo has won praise for bringing back this philosophy and reawakening a love for and interest in the Angelic Doctor. Accordingly it is Our judgment that of all the results which he achieved during his long Pontificate with such immense profit to the Church and to the State, this is so markedly supreme that, even if the others were not present, this one fact alone would be quite enough to immortalize the name of this great Pontiff. Therefore, when they lecture on this subject to the seminarists, let professors of philosophy take special pains to follow not only the plan or method but also the doctrines and principles of St. Thomas. They will do this all the more eagerly as they are conscious that Aquinas more than any other Doctor of the Church is an object of dread and terror to the modernists and other enemies of the Catholic Faith.

What We have said about philosophy is to be understood about sacred theology as well. For, to use the words of Sixtus V: "Knowledge of this saving science which comes down from the plentiful sources of the Sacred Scripture, the Supreme Pontiffs, the holy Fathers and the Councils, has always proved itself of very great usefulness to the Church, whether it be in the clear and truthful intelligence and interpretation of the Scriptures themselves, or in the reading and explanation of the Fathers in a safe and profitable way. But in these days when the times of danger foretold by the Apostles have come, and men, blasphemous and proud and seducers grow worse and worse, erring and driving others into error, it is certainly peculiarly necessary for the defense of the dogmas of Faith and the refutation of heresies."[1] Indeed, that which gives this branch of learning both the title and character of a true science and, as Our beloved Predecessor has beautifully said, makes it "as far as it is possible for human reason, a complete explanation and impregnable defense of Divinely revealed truth,"[2] is none other than

[1] Bull. *Triumphantis* 1588.

[2] Benedict XV *Motu Proprio "De Romana Sancti Thomae Academia,"* 1914.

scholastic philosophy which under the leadership and teaching of St. Thomas was employed in the service of that same sacred branch of learning. From it come "those splendid and well-knit sequences of facts and their causes, that order and arrangement as of soldiers drawn up in battle array, those clear definitions and distinctions, that solidity of proof and accuracy of argumentation, whereby light is distinguished from darkness and truth from error, whereby one tears off the masks behind which the falsehoods of heretics are trickily and deceitfully hidden and shows them up completely."[1] From this it follows that those who advocate the *positive method,* as it is called, of teaching theology, to the exclusion of the scholastic method, do not look to the best interests of the young men, and they are even more recreant to their obligations who as professors of this branch do no more than give learned disquisitions on the chronology and sequence of dogmas and heresies. Certainly the positive method is to be joined with the scholastic method, but alone it is not sufficient, for our young men must be trained not only to demonstrate the truths of Faith clearly but also to explain and defend them. The chronological exposition of the dogmas of Faith and of the opposing errors belongs to ecclesiastical history and not to theology.

In the third place, the one who, by virtue of his office, directs the studies of the seminarists, will certainly not be lax in fulfilling the requirements of Canon Law concerning pastoral theology;[2] rather he will lay great stress on this branch which is so immediately concerned with the salvation of souls. Nor will he lecture merely on the reverence required when dealing with the things of God, but much more on the methods of bringing these to bear on the lives of men with increasingly great profit. It is here that he must be most keen to sense the needs of the age. Time in its passage has wrought in the customs of the Christian folk many changes unheard of in the days of our fathers and with these the priest of today must be thoroughly acquainted that he may find in the healing power of Jesus Christ new remedies for new evils, and

[1] Sixtus V, l. c.
[2] *Codex Iuris Canonici,* Can. 1365, 3.

may feed the health-giving power of religion into every artery of human society.

Finally, beloved Son, be assured that what is set down in the Code of Canon Law is most in accord with Our wishes: "If the Bishop cannot found a diocesan seminary or if in a seminary already founded there is lacking a proper course of studies, especially in philosophical and theological branches, let the Bishop send the students to a seminary elsewhere, unless an interdiocesan or regional seminary has been founded with the approval of the Holy See."[1] In this matter, it is to be desired that the Bishops, whom it concerns, shall take to heart these provisions of the Apostolic See and second them most cordially. How many are they who because of an insufficient number of superiors and instructors, or because of scarcity of money or for some other reason cannot themselves see to the proper formation of the young seminarists when they find them ready for their higher studies? Timely help, therefore, was afforded by the Holy See to these Bishops to aid them in fulfilling the pressing obligation of their office. Certain seminaries were built, especially in Italy, to serve the various districts and they rank high by reason of the fame of their executives and faculties. From these have come forth priests equipped for every good work and ready to give themselves wholly to God's glory and the salvation of souls. As far as in Us lies, We wish not only to preserve unimpaired institutions of this kind, wherein the wisdom and liberality of Our Predecessors, Pius X and Benedict XV have been displayed, but to render them better in every way. Yet it is but right and fitting that all of the Bishops of those districts for the benefit of which such a seminary has been erected, should to the best of their ability make provision for the same. We ask them indeed not to do begrudgingly what is asked of them, not merely for the sake of all, but for their own sake. Indeed, if they will consider, as the fact of the matter is, that there is question here of each one's own interest and that the interdiocesan or regional seminary is the equivalent of a seminary in each of their dioceses, in which each of them has the same rights and the

[1] *Codex Iuris Canonici*, Can. 1354, 3.

same duties, they will surely never refuse anything which they understand they can do for its good.

This is what We had in mind, beloved son, to write to you concerning the training of seminarists. It will now be the duty of the Urban Congregation of which you are the Prefect, to see that these prescriptions are everywhere carefully carried into effect in the ecclesiastical seminaries and colleges for clerical students as well as in the great universities and faculties or staffs of professors, wherever these are under this Congregation. You will, therefore, on Our authority, make known these same to all whom they concern. With a prayer to the most blessed Virgin Mother of Him, who is a *priest forever,* We are confident that by the merciful grace of God this plan will prove of immense help to the priesthood. Moreover, as a pledge of Divine help and a token of Our special love We grant you most affectionately, beloved son, Our Apostolic blessing.

Given at Rome at St. Peter's on the first day of the month of August, the year nineteen hundred and twenty-two, the first of Our Pontificate.

PIUS PP. XI.

The Propagation of the Faith

THE HOLY FATHER'S MOTU PROPRIO

SEEING that the Divine Founder of the Church gave command to His Apostles: "Going, teach all nations; preach the Gospel to every creature," it is clear that the chief care of the Roman Pontiffs should be directed to seeking the eternal salvation of souls by the extension of the Kingdom of Jesus Christ throughout the world. This Peter and his successors have never ceased to do. For that reason, when the activities and toil of enterprising men had, by exploring the ocean, discovered unknown lands and laid open for apostolic men the path to new peoples, Our illustrious Predecessor, Gregory XV, wisely considering, as his acts testify, that the chief duty of the pastoral office is the propagation of the Christian Faith, instituted the Sacred Congregation of Propaganda in order to provide for the truly immense task of the apostolate to the heathen.

It is the function of this Congregation to dispatch missionaries to all parts, and also to make suitable arrangements for their sphere of labor, to aid by advice and material help individual missionaries and Congregations; in fine, to provide for meeting the needs of the missions whatever zeal for the apostolate and the manifold charity of Christ suggest. And as regards material resources, which, secondary though they be in importance, contribute much to the success of Catholic missions, in former times our Predecessors themselves bestowed them in abundance. Christian rulers also assisted the missions with great liberality. They were doubtless led to do so by the consideration of the great benefits of every kind which they hoped would accrue to their kingdoms and peoples. But in these days, as is manifest, the Apostolic See is differently situated; nor can much trust be placed in State-generosity for extending the bounds of the Church.

On the other hand, never, perhaps, before has there existed among Christian people such zeal for promoting the missions, as was lately aroused when Our lamented Predecessor, Benedict XV, published his Encyclical, *Maximum Illud*. It was doubtless a consolation given by the goodness of God to that excellent and strenuous Pontiff, that, after enduring such toil and anguish dur-

ing the protracted war and when almost exhausted by his efforts to bring peace to Europe, he was enabled to look forward to much greater success in preaching the Gospel in Africa, in Asia, and America. We, who cherish the same hope, regard it as Our task to leave no stone unturned to secure the strict observance of the measures he so wisely prescribed, and to supply in abundance the means which our missionaries need for the furtherance of their work. It is customary for Religious Congregations to seek from Christian folk the material resources they require for their own missions, and the people, moved by love of the Faith, by Christian charity, and other high motives, give gladly, and in some countries most generously. But this method of begging alms is not suited to the needs of individual missions, nor is it feasible to administer in that way all the missions fairly and in orderly fashion, so as to secure their progress and stability.

While, therefore, with Our Predecessors, approving of the methods employed to aid particular missions, We have in mind to ensure regular provision for Catholic missions as a whole by a collection from the Catholic world in such fashion that even small sums be obtained among all nations and from all the children of the Church without exception. By these small sums a fund shall be amassed destined for the general support of the missions, and this fund entrusted to Our care and discretion and to that of the Sacred Congregation of Propaganda, shall be distributed to all the missions in accordance with the needs of each by those especially chosen by Us for this purpose.

While meditating how to give effect to this intention, We are reminded of the famous Lyons Society, called the "Propagation of the Faith," founded a hundred years ago by a few men illustrious for their piety and charity. No one is ignorant of the exceptional deserts of this institution; indeed, it should be reckoned among the modern glories of Catholic France, for it is wonderful how multitudes from every part of the world, knit together by the bond of this Society, have been wont to aid Catholic missions by the benefit of their alms and the support of their pious prayers. Wherefore, Our Predecessors have enriched the work of which We speak with a wealth of

indulgences and privileges, and Gregory XVI, especially in the Apostolic Letter *Probe Nostis,* August 15, 1840, and Leo XIII, by the Encyclical *Sancta Dei Civitas,* December 3, 1880, have highly recommended it to all the Bishops and the whole flock of the Faithful. And We may take this opportunity of praising the prudence of both the Council of Lyons and of Paris, by which it is governed, and the fairness with which they have aided the missions, not only those founded in all parts by the illustrious French nation in accordance with their traditional zeal for the preservation and promotion of the Faith, but also those founded in holy emulation by other nations imbued with the spirit of Christ.

For this cause, therefore, instead of devising some new method, it has seemed good to arrange that this very work of the propagation of the Faith be better adapted by Us to changed conditions, its headquarters transferred to the city of Rome, and that, adorned with Our authority, it become the official channel for collecting the alms of the Faithful for the benefit of all the missions. This we shall do all the more gladly because the Presidents of the Lyons and Paris Councils have written declaring that, as devoted sons, they would readily embrace whatever should be decided by this See, dear as it is to them and their fellow-countrymen. In this they have shown themselves worthy of their Catholic profession and the name of France, since they have openly shown that they set such store by aiding the extension of the Kingdom of Jesus Christ in the world, that for its sake they do not hesitate to lay aside what they rightly and deservedly love. And We so much appreciate this disposition, which is not peculiar to them, but shared by all the Catholics of France, that We strongly commend it in the "face of the Church."

Accordingly, by the fulness of Apostolic authority, *motu proprio* and with sure knowledge, We decree and ordain:

I.—That the Pious Society of the Propagation of the Faith be reconstituted, and henceforward be placed at Rome with the Sacred Congregation *De Propaganda Fide* that it may be the official means employed by the Apostolic See to collect the alms of the Faithful from all parts, and

to dispense them for the use of all Catholic missions.

II.—Over the whole Society a Council shall preside chosen by the Sacred Congregation from the clergy of those nations which are accustomed to contribute a regular sum to the Society.

III.—The French nation shall have a special right to share in this Council inasmuch as it established the work, and has ever effectively labored to carry the Faith to the heathen.

IV.—Statutes for the government of the Society and of the General Council are subjoined.

V.—Central Councils of each nation may, in accord with these rules, frame their own Statutes with the consent of the General Council, and if anywhere such Councils be lacking, the Bishops shall see that they are set up. But where something similar already exists, even though under another name, it shall be their duty to bring it into line with this Society, and remove all distinctions; for, in a matter of this kind, it is of the utmost importance for efficiency that uniformity be maintained.

We, therefore, trusting to the patronage of the Immaculate Virgin Mary, and the Princes of the Apostles, Peter and Paul, and of that great propagator of the Catholic Faith, Francis Xavier, the heavenly Patron of this Society, are confident that the Divine goodness will grant that which was so much desired by Our Predecessor, namely, that this Society of the Propagation of the Faith, and likewise the two societies recognized by this Apostolic See, the Holy Childhood, and that of St. Peter the Apostle for the training of native clergy, may now make good progress. And We are confident that the Bishops and other Superiors will aid Us to the best of their power, each in his own church by making use of the "Missionary Union" of the clergy; and this union, well suited to the times and approved by Us no less than by Our Predecessor, they shall hasten to establish, if it has not yet been set up. Whatever has been decreed by Us in this Letter, We order to be confirmed and ratified, notwithstanding anything to the contrary.

Given at Rome at St. Peter's, May 3, on the Feast of the Finding of the Cross, 1922, in the first year of Our Pontificate. PIUS PP. XI.

The Spiritual Exercises

THE HOLY FATHER'S MOTU PROPRIO

IT has always been the chief concern of the Sovereign Pontiffs to commend, and highly to praise, to promote and strongly to encourage, all that notably makes for the goodness and perfection of the Christian life. Now a place in the front rank of all that helps towards this end has been won by those Spiritual Exercises that St. Ignatius, under a Divine inspiration, introduced into the Church. For although, in the goodness and pity of God, there has never lacked men who should aptly set forth deep thoughts upon heavenly things before the eyes of the Faithful, yet Ignatius was the first to begin to teach a certain system and special method of going through Spiritual Retreats. He did this in the little book which he wrote when he was still a quite uncultured man, and to which he himself gave the name of "Spiritual Exercises." This method was such as wonderfully to help the Faithful to hate sin, and to plan out their life holily after the model of Our Lord Jesus Christ.

To the power of the Ignatian method is due the fact that, as Our late famous Predecessor avowed, the high value of these Exercises has been sealed by the "experience of the last three centuries . . . and by the witness of all who during that time have put forth the chiefest flowers of ascetic self-control and holiness of deed." Along with the many bright and shining examples of holiness actually found in the household of St. Ignatius itself, who most frankly acknowledge that it is from the Exercises, as its source, that they have drawn the whole plan of their virtue, We love also to recall, from among the secular clergy, those two Lamps of the Church, St. Francis of Sales and St. Charles Borromeo. Francis, when seeking duly to prepare himself for episcopal consecration, carefully took leisure to make the Ignatian Exercises, and during them mapped out for himself that plan of life, to which he ever thereafter clung, according to the principles for the "reformation of life" handed down in St. Ignatius's little book. As for Charles Borromeo, as Our late Predecessor of happy memory, Pius X, has shown, and as We Ourselves have proved in historical papers published before We were raised to the Supreme Pontificate, he, after experiencing

that the force of the Exercises drove him onwards to a more perfect life, went on to spread abroad their use among clergy and laity alike. Among holy men and women belonging to Religious bodies, it will be enough to quote, for the sake of example, that mistress of most lofty contemplation, Teresa, and the son of the Seraphic Patriarch, Leonard of Port Maurice, who rated St. Ignatius's little book so highly, that he owned he wholly followed its plan when winning souls to God.

Accordingly this book, so small in bulk, yet so "wonderful," has, from its very first edition, been solemnly approved by the Roman Pontiffs; they have loudly extolled it, have furthered it by their Apostolic authority, and have never ceased to lead men to use it, by heaping the gift of holy indulgences upon it, and gracing it with ever-renewed praises.

We regard it as certain that most of the ills of our day start from this: "No man thinketh in his heart" (Jer. xii, 11); and We deem it proved that the Spiritual Exercises, made according to the plan of St. Ignatius, are amply strong enough to break through the most stubborn problems under which human society is now groaning; and we have studied the rich crop of virtues that ripens today no less than of old in spiritual retreats, and not only among members of Religious Congregations and the secular clergy, but also among the laity; and, what in our age is worthy of special and separate remark, among the working classes themselves. Therefore we earnestly wish that the making of these Spiritual Exercises should daily spread wider and wider abroad; and that those houses of devotion, into which men withdraw for a whole month, or for eight days, or for fewer, there to put themselves into training for the perfect Christian life, may come into being everywhere more and more numerously, and may flourish.

This is what Our love for the Lord's flock makes Us beg from God; and in answer to the burning zeal and petitions of the sacred Hierarchy of practically the whole Catholic world, no less of the Eastern than of the Latin rites, and at this time, too, within which falls the 300th year since the canonization of St. Ignatius, and the 400th since the writ-

ing of this golden little book, and eager Ourselves to give no doubtful signs of the thankfulness of Our own heart towards the Holy Patriarch, and setting before Our eyes the examples of Our Predecessors, who assigned patrons and guardians to this or that institution, and having called a council of Our Venerable Brethren, the Cardinals of the Holy Roman Church who preside over the Congregation of Sacred Rites, We, by Our Apostolic authority, declare, constitute and announce St. Ignatius of Loyola to be the Heavenly Patron of all Spiritual Exercises, and accordingly of all institutes, sodalities, or groups of whatever sort, which bestow their care and zeal upon those who are making the Spiritual Exercises.

And We decree that these Our letters are and ever will be firm, valid, and efficacious, and that to them belong and shall accrue their proper, full, and integral effects, notwithstanding anything whatsoever to the contrary.

PIUS PP. XI.

A Great Missionary Conference

London Catholic "Times," October 7, 1922

A great national celebration of the centenary of the Association for the Propagation of the Faith and of the Tercentenary of the Congregation of Propaganda was held in Westminster Cathedral September 28 to October 2 inclusive. . . . All the great missionary Orders, without exception, were represented and had a voice in the deliberations, which were presided over by the Hierarchy of Great Britain and attended also by hundreds of priests who minister to the Faithful at home. A distinguished member of the Congregation of Mary Immaculate from the frozen North rubbed shoulders with a Jesuit missionary from torrid India, whilst a Father from China, in gorgeous native attire, told the story of the Church's progress in the Celestial Empire. From the leper missions of Molokai came a priest who presented a vivid study of the work originated by the saintly Father Damien in the Islands of the Hawaii, whose heroic spirit is still the driving force of Catholic propaganda in those parts. Mill Hill missionaries from India, Central Africa, Jesuit "Black Robes" from North and South America, Holy Ghost Fathers and White Fathers, who labor in the Dark Continent, were but a few of the bewildering array from Orders of clergy at the celebration. A most worthy place was held by the Congregations of noble nuns who gladly sacrifice themselves on behalf of the spiritual and temporal welfare of the black and yellow races now slowly but surely emerging from the darkness of paganism.

A picturesque afternoon event was the opening of the missionary exhibition in the spacious Cathedral grounds. This was attended among others by missionary Fathers from all parts of the world, including Marists, White Fathers, Capuchins, Franciscans, Oblates of Mary Immaculate, Dominicans, Mill Hill Fathers, Benedictines, Salvatorians, Holy Ghost Fathers, Missionaries of the Sacred Heart, Vincentians, Salesians, Pius Society of Missions, Carmelites, etc., habited in their distinctive dress. Even for Catholics the sight of such an assemblage of foreign missionaries was a most rare one. Members of the Westminster Cathedral Chapter, secular priests, nuns, and representative laity from all quarters were present.

The first phase of the celebrations was the Solemn Votive Mass, *pro Propagatione Fidei,* sung in the Cathedral by the Right Rev. Bishop Hanlon, of St. Joseph's Missionary Society, a former Vicar-Apostolic of the Upper Nile (Uganda).

On September 29, Cardinal Bourne presided at the general meeting, the most important gathering of its kind during the Conference, held in the Caxton Hall, Westminster. His Eminence in opening the proceedings, announced that a letter from the Holy Father had been received in connection with the assembly. The large audience rose whilst the Pontiff's message was read as follows:

"To Our beloved son Francis Bourne, Cardinal Priest of the Holy Roman Church, Archbishop of Westminster;

"Beloved Son, Health and Apostolic Blessing:

"When on the occasion of the tercentenary of the foundation of the Sacred Congregation *de Propaganda Fide* We delivered an address at St. Peter's, not only to those present, but also to all Catholics, We were confident that abundant fruit, would accrue to the words which We uttered under the inspiration of the Holy Spirit, the Paraclete, on the very day of Pentecost. And indeed the outcome of events seems to accord with Our expectation, for We know that Our Venerable Brethren in the Episcopate, of whom so many were present at the solemn function, sharing Our solicitude, have addressed the Faithful committed to their care, earnestly imploring in Our name their help and their alms for the preservation of the sacred missions. Moreover, while We are greatly pleased at the zeal of the Bishops in a matter of such importance, Our pleasure is increased by the news which We have lately received that the Catholics of Great Britain are preparing to celebrate a triduum of thanksgiving and a missionary conference to commemorate the tercentary of the foundation of the Sacred Congregation, with which happily coincides the centenary of the Association for the Propagation of the Faith. When the Cardinal Prefect of the Sacred Congregation brought to Our notice the order of the proposed celebrations, We noted with pleasure that you, Beloved Son, by whose authority they are to be held, will preside with the assistance and cooperation of other British

Bishops. And if we consider the names of those who have been chosen to organize the conference and speak on the various subjects, We do not doubt that the commemoration will be worthy of the dignity and importance of the occasion.

"Indeed, We are confident that the clergy and Faithful of Great Britain will derive from the conference an increase of faith and will imbibe that spirit of brotherly love which should inspire the citizens of the nation whose Empire extends so widely over land and sea. We speak of that brotherly love whereby we are all brethren in Christ Jesus, whose power is such that when allowed to take deep root in the heart all distinctions of nationality are set aside; and in the Catholic missionary, to whatever nation or Congregation he belongs, a Catholic recognizes a brave and generous man who is duly exercising the function of the Apostolate to the heathen at the cost of the utmost toil and often of life itself. Moreover, imbued with this spirit, Catholics will contribute generously to the support of the sacred missions without distinction, just as Christian charity extends to all men whatsoever without distinction of race from which they have sprung.

"To aid by every means in our power the extension of the Christian name among peoples 'who sit in the shadow of death' and to further the eternal salvation of such multitudes of abandoned men, is of all works the most excellent and even we may say Divine. Such is the task to which the Association for the Propagation of the Faith is known to devote itself with such burning zeal that not only does it hold the chief place among similar institutions, but it even seems to have been providentially designed for mankind, so that no longer may be delayed the realization of the petition which we so frequently make to our Heavenly Father in the words of Divine institution: 'Thy Kingdom come.'

"On this account there is nothing so much to be desired as that all Catholics should be enrolled in the Association for the Propagation of the Faith, which, having been enriched by Our Predecessors in the course of the hundred years past with a wealth of sacred indulgences, We Ourselves have lately, on the happy occasion of this

solemn commemoration, bound by a special tie and made immediately subject to this Apostolic See; so that henceforth the Roman Pontiff shall have at his disposal this organization as a valuable means for collecting alms to be distributed in due season to the outposts of the sacred missions. Seeing that the Association has as auxiliaries the Society of the Holy Childhood and the Society of St. Peter, which attends to the due formation of native clergy, it is plain for all to see that both these organizations should take precedence of other undertakings of this kind, which, however laudable, are limited to some special object.

"Knowing as We do their Christian charity, together with their zeal for the Faith and devotion to the Holy See, We are confident that the Catholics of Great Britain will listen to Our appeal and that this conference which they will shortly hold in the Cathedral of Westminster will not end in empty declamation, as so often happens in secular congresses, but that it will produce such benefit to Catholic missions that We may seem to be able to say to the heathen people: 'Lift up your heads, because your redemption is at hand.'

"Meanwhile, may the Holy Spirit, the Paraclete, pour out upon all who attend this conference the gifts of wisdom and charity; and, as an augury of these gifts and as a proof of Our paternal affection, We lovingly impart the Apostolic blessing to you, Our Beloved Son, and to Our Venerable Brethren the Archbishops and Bishops, and to all the clergy and people committed to your care.

"Given at Rome at S. Peter's on the 16th day of September in the year 1922, in the first year of Our Pontificate. PIUS PP. XI."

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The Church and Social Service

America's Fifty Million Morons

Papal Approval of the Vincentians

The Catholic Mind

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THE CATHOLIC MIND
Vol. XX, No. 22, November 22, 1922

The Church and Social Service

SYLVESTER R. LEAHY, M. D.

Director of the Mental Clinic of the Catholic Charities of the Archdiocese of New York.

OF late social service has progressed so rapidly that one is inclined to look upon this development as very recent in origin. In this paper it is my purpose to show that sociology, which treats of the actions of men living together in society and the institutions they create, is much older than most of us realize. Indeed, it is as old as society itself. Its scope embraces the whole history of man from the origin of society to its latest development. Sociology cannot escape interpretation and direction of human conduct, and hence can hardly be expected to avoid taking a very definite attitude towards the outlook of the Church on life, an outlook derived from Revelation itself. For after all, the doctrine of human brotherhood is received directly from the lips of Christ, and is set forth in Chapter XXV, vv. 34-40, of St. Matthew: "I was thirsty and you gave me to drink; I was hungry and you gave me to eat; I was a stranger and you took me in."

Whether the problem be that of the family, the relation of social classes, altruism, the modification of the forms of government, the changing of the status of woman, we may not for a moment ignore religion.

Of course some forms of social service existed among pagans, but the forms bore no proportion to their advance in civilization. Although the Greeks and Romans attained the highest degree of culture, their treatment and care of the sick was scarcely equal, certainly not superior, to that found in Oriental nations. They both considered the individual the property of the State.

In Greece, Plato taught that the State was supreme, and that children were the property of the State, to be educated by it and divided according to ability, into three classes: producers, warriors, and the governing class. Greece advocated government by the intellectuals; thus we see that a form of intelligence-testing was practised by the Greeks.

The social service of the pagans exhibited all the limitations of their defective first principles. With the Greeks and Romans, human beings had no apparent worth, and the weakling was destroyed. The individual was of importance only as a citizen. The practise of exposing to death an undesired infant was common, and very general also was infanticide. Lycurgus and the Decemviri decreed that deformed children should be killed in the interest of healthy citizenship. Aristotle advocated the passing of a law prescribing the manner of death for all children in excess of a socially useful number, and the making of abortion compulsory whenever it was thought expedient for public welfare. Our present-day advocates of birth-control are evidently finding their ideas, if not their methods, in Greek history.

The Greeks and the Romans did not have hospitals as such, but held clinics in the temples. In Greece the sick were kept in the temple all night in order that through dreams they could find out the pleasure of the gods as to their cure.. The priests interpreted the dreams. This no doubt was the first attempt at psychoanalysis. Poverty and human wretchedness were looked upon as minor evils. However, the rich of Rome annually deposited large sums of money with their clients and the State distributed aid amongst its poorer citizens. The dominant motive of both was political. In Athens subvention of public money to the poor artisans was similarly restricted and directed to the same ends.

In Rome we have evidences of laws for the care and welfare of the insane but no record of putting them into effect. Pinel, the French psychiatrist, gives details of the treatment of the insane by the priests of Saturn, and this included diversion of mind, recreation, hydropathy and careful regimen, all of which is included in our modern treatment of the insane.

Hebrew social service was of a much higher order, being motivated by obedience to the law of God and genuine pity for the unfortunate. When Moses received the law written on the tablets of stone, three of the commandments pertained to the worship of God and the remaining seven to human conduct in regard to one's self and one's neighbor. For this reason the widow, the

orphan, the blind, and the lame were objects of special care among the Hebrews. The poor were permitted to gather for themselves the gleanings left in the field. The orphan shared the excess fruits of the harvest. The people were told "God is the father of orphans" and His bounty was to be shared with them. Those who lent money were forbiden to take interest from their fellow citizens or from the stranger within the land. Labor was held in honor, making the condition of the lowly much less difficult than among the pagans. Jewish social service was essentially national, as it took no account of the alien without. In the latter centuries of their existence as a nation, they departed to a great extent from these practises in regard to their neighbors.

Christ's doctrine of the brotherhood of man brought into the world ample expression, and is particularly shown in the writings of St. Paul. This doctrine embodied the abolition of any distinction between Jew and Gentile, Barbarian and Greek, bond and free. Even those who were not of the Faith were to be loved and assisted. Labor was no longer to be dishonorable, but the normal condition of livelihood. Religion clean and undefiled before God was the visiting of the fatherless and the widow in their tribulations. While the Church has special solicitude for the widow and the orphans, she was not to be burdened with those who could be supported by their relatives.

The social service of the Church centers around Christ who went to His death despised by the very creatures He created, apparently a failure; the doctrine He taught laughed at. But the little society He had founded lived and grew, and in no way has the Church put into practise more effectively Christ's doctrines than in her work for the poor, the sick and the suffering.

Not long after the death of Christ, the Church, composed of a few poor fishermen and some slaves, made Rome its center. They found there a city reeking in vice, men of wealth lustful, women measuring their years by the number of her husbands. The rulers of the Empire, fearing the little band of fishermen, drove them underground. After a few years, strengthened by added num-

bers, they came forth and found not a better city, but one filled with worse corruption.

After all the years of so called culture in the City of Rome, there was not a single real hospital or asylum for the poor and the orphans. Pity and mercy were unknown. Before many years had passed, the influence of the Church of the Catacombs began to change the atmosphere of Rome. Homes of the wealthy were converted into hospitals for the sick and into asylums for orphan children. The teachings of the greatest of sociologists, Christ, were beginning to bear fruit. When it was commanded that the treasures of the Church be brought out to the tyrants, the old, the crippled, the sick and the maimed came forth, showing the world the social service of the Church in practise.

Awakened by the deeds of the Christians, the Roman Senators erected in A. D. 179 two institutions; one for the dying and one for lying-in women. Relief agencies were established. That the Christians had hospitals before 161 A. D. is proved by the fact that the Roman Emperor sent a letter to the High Priest Arsicius of Galatia, directing him to have erected hospitals, out of the public funds, to rival those of the Christians who were caring for pagan and Christian alike.

The first hospital on record in Ireland was established in 300 B. C. and was called the "House of Sorrow," and survived until 332 A. D. This was followed by what was considered the first real sisterhood devoted to social service, which was founded in 473 A. D. by Bridgid of Ulster in Ireland, for the care of the poor.

The Fourth Council of Carthage, held about 436 A. D., enjoined upon Bishops to have hospices in connection with their church for travelers. These hospitals rivaled similar institutions of today.

Owing to the hardship of travel in those days, these hospices were built in out of the way places. The traveler could always get a night's lodging in the town, but the towns were many miles apart. The most famous hospice was that of St. Bernard in Switzerland, founded by Bernard of Menthon in 962 A. D., and is still in existence. These institutions were in charge of monks or priests and the travelers were taken care of gratuitiously for a limited

period. The institutions were supported by pious foundations or by the liberality of the people. There were certain Orders, e. g., the Knights Hospitalers of St. John of Jerusalem, given to the work of charity, the duty of harboring the pilgrim being secondary only to the care of the sick. In 619 A. D. John the Almoner, Patriarch of Alexandria, held weekly discourses or social service conferences. In 770 A. D. Benedict of Anian founded hospitals for the sick, poor, and for the care of the stranger within the city.

With the advent of Christianity, we find more definite evidence of work among the insane. At the beginning of the fourth century in Constantinople, among thirty-five Christian institutions, there was the Morotrophium or home for the insane. The rule of St. Jerome enjoined the duty of caring for the mentally sick.

Prior to the Reformation, there were many general hospitals under the control of the Church which had psychopathic wards. In 630 A. D., Paulus Aegineta wrote a book on his observations of the insane while in hospitals and in their own homes. We are not a bit modern when it comes to care and social service for the mentally sick. At Gheel, Belgium, the mentally sick were removed from their homes and put with other families in the neighboring countries, and thus environmental causes of the disease were removed. Only the excited mental cases were kept in mental institutions. Pinel, who removed the manacles from the insane in France, declared that Spain was the country that used the best and most humane treatment of the insane. The asylum at Saragossa, founded in 1425 A. D. for "the diseased in mind of the nation" showed what we call our modern recognition of the need to be gentle and kind with the mentally sick.

When France turned the care of her insane asylums over to the Sisters of Charity of St. Vincent de Paul, there was established a system of colonies in the rural districts, to which patients were sent during their quiet periods, and during this time they were kept at work. During their excited periods they were returned to the central asylum for treatment. It was only in the beginning of what is termed the humane treatment of the insane (the eighteenth century) that we find real abuses.

From the earliest Christian times there was special solicitude for the foundling and the orphan. The Church was the first to condemn the practise of infanticide among the pagans. The saving of these infants was at first an individual practise, but later they were adopted into Christian families. Although mention is made of foundling asylums in the seventh century at Trier, the first of which there is authentic record was established at Milan by Datheus in 787 A. D.

In the Apostolic Constitution "orphans as well as widows are commended to Christian love. The Bishop is to have the orphans brought up at the expense of the Church, and to take care that the girls be given, when of marriageable age, to Christian husbands, and that boys learn some art of handicraft, and later provided with tools and placed in a condition to earn their living, so that they may be no longer than necessary a burden to the Church." Thus we see the early advocation of vocational training.

In the Church's care of the orphans, St. Vincent de Paul stands out as a notable figure. After the war between France and Austria, he gathered together more than 1,000 orphans from three towns, and they were all under the age of seven. When the Revolution broke out in France, the Sisters of Charity of St. Vincent de Paul had 426 houses of benevolence, the greatest number of them caring for orphans.

One cannot pass the early days of the Church in social service without mentioning the leper. It was the care, quarantine and strict legislation of the Church that reduced leprosy from a common disease in the beginning to a rare one at the end of the seventeenth century. It is true that not so much was done medically but we find care and humane treatment. It was a rule of the Church that first forbade the leper to marry.

We find the rules and laws for the care of the lepers issued by the different Popes from Gregory II to Boniface. We find Pipin in 757 A. D., and Charlemagne in 789 A. D. erecting hospitals for the lepers at Verdun, Metz and Maastricht. In St. Gall, in the eighth century, Innisfallen, Ireland, in 869 A. D., and in England in 950 A. D., hospitals were erected for the same purpose. Even in our own day, Father Damien, whose life was sacrificed

at Molokai for the betterment of lepers, will ever stand out as a true social sacrifice.

In the year 1617 St. Vincent de Paul began the foundation of modern social service, and is regarded as the father of it. Starting with his Ladies of Charity, St. Vincent de Paul founded no less than thirty social service Sodalities, including the Sisters of Charity who today in New York alone conduct twenty-five hospitals, twelve orphan asylums, three foundling asylums, and one hosiptal for mental cases. There are in the United States 3,864 women who have given up their lives to the cause of social service, serving without pay.

For thirty-four years St. Vincent de Paul gave no rule. In charity he was a revolutionist, for when Rome ordered all nuns cloistered, he replied: "For monastery the Sisters of Charity are to have the houses of the sick; for cell, a hired room; for chapel, the parish church; for cloister the streets of the city and the wards of the hospital; for enclosure, obedience; for grating, the fear of God; for veil, holy modesty." Thus one of the most daring and fruitful apostolates was inaugurated, and only God knows the record of the social service of these women for the past three centuries.

When St. Lazare, the home for idiots, was given to St. Vincent de Paul, for a head house, for his community, he insisted on keeping the idiots, too. He refused to permit them to be disturbed. Prior to this time the Augustinian Fathers had charge of the mental defectives.

Most of the rules of the present day social service are patterned after the rule of St. Vincent de Paul. He used to say to the community at St. Lazare, "My children, the poor are our heritage. What an honor!" His system was to allow abundant room and time for growth, expansion and initiative. He distrusted rigid framework, with cut and dried rules. He preferred the slower and better lesson, experience.

In 1633 he founded the nursing Sisters of Charity, who were to play so important a role on the battlefields of the unfortunate seventeenth century. They, who were so often called "Angels of the Battlefield," were the first Red Cross nurses. They did heroic work on our battlefields, but it was only in 1918 that our Congress voted

permission for a monument to be erected in Washington as a tribute to the Sisters who served on the field of the Civil War.

The civilization of pagan Germany was accomplished through the social service work of the Benedictines. While the Church condemns the theology of Franz X. Von Baader of Germany, his principles of sociology as set forth at Munich, 1765, are sound.

> The law of love for God and neighbor is the unitive principle of all social existence, liberty and equality; as opposite principles of self-love is the note of all disunion, slavery and despotism. God is the all binding source of all law, from him is all social authority.

Likewise Rosmini Serbate, an Italian, who founded the Fathers of Charity, is condemned for his philosophy, but yet the community still flourishes as an active social service agent of charity.

In the work of Vivis (1526), we find all the fundamental principles of every sound system of relief that has been in existence, and it might be added that they were not due to the Reformation, but to the intellectual revival which preceded it, and would have been more fruitful had their application not been hindered by the social, religious and political disturbances for which the Reformation was responsible.

The great decline in the social service of the Church after the Reformation was due in some measure to the rapid decay of feudalism and to the agrarian changes; but in great measure to the confiscation of the monastic and other sources of Catholic charity and to the substitution of extortionate secular landlords of monasteries and the churches. In other words, in those days as in our own, the profiteering landlord had to be contended with.

As the result of the Reformation, the relief of the poor fell more and more to the civil authorities, national, provincial and municipal. Municipal poor relief did not, however, originate with the Reformation; it had been quite general in the fifteenth century, and it was Vivis who declared that it was the duty of the civic authorities to care for the needy. Among his most important recommendations are: that the census of the indigent be taken; that all who are able be compelled to work; that the authorities, if necessary, provide work; and that begging

be prohibited. In 1531 the proposals of Vivis were embodied in the law of the Emperor Charles V. The means for carrying out the law were to be provided by hospitals, foundations, and voluntary contributions.

In 1833 Frederic Ozanam and several other Catholic students in Paris organized the society of St. Vincent de Paul, today spread over the whole world, wherever a Catholic church is to be found. The Society does not confine its ministrations to direct material assistance, but maintains in many places nurseries, libraries, orphanages, schools and employment bureaus and strives everywhere to extend moral and religious aid and to encourage social service. Yet in proportion to its resources, it is probably one of the most effective of all the associations for social service in existence today.

However, other Christian Churches have not been lax in coming forward with social service agencies, and we have today well organized agencies under the auspices of Episcopal, Baptist and other denominations. The Jewish social service organizations and their good work are too well known to need any word of commendation on my part, and it appears to the writer that all of the well established churches are today making every endeavor to provide adequate social service wherever required. It seems to the writer that the association of religion and social service both from a humane and religious standpoint is a natural one, and that whenever a religious motive comes with social service it makes for better aid to the individual who needs it.

Many of our non-sectarian organizations treat the giving of alms as a businesslike proposition without any of the sympathy that should go with it. That charity should be administered in a businesslike way and after a full investigation is admitted. But the giving of alms without the spirit which should attend it, is a condition which is to be deplored.

There is a strong line of demarcation between social service within and without the religious sphere. Social service without is secular philanthrophy beginning and ending with man. In the religious social service, it begins with God and flows down to the people. Its mainspring is love of God, which does not make it less effectual or

less congenial to those who are helped. Something more than philanthropy has held these people through all the ages steadily to their work, and it is this: that sociology is not separable from religion; that Christ is the Master of our religion and our social service.

Today the materialistic theory of life, according to which the supreme good is abundant and diversified satisfaction of the senses, has produced an immense increase of self-love and of selfishness and a profound decrease of love of God and effective love of our neighbor. While these deplorable conditions have been most general among persons who profess no religion, they have seriously affected a large proportion of the religious population. The question before us today is not so much one of military disarmament as one of moral disarmament, and any limitation or disuse of material weapons must be preceded by an alteration in the moral fabric of society today. Covenants, no matter how carefully arrived at, can never control the scheming intellect. Greed and envy must give way to a just and generous regard to the interest and rights of others, if personal, national and international relations are to be happy, harmonious and materially helpful.

When charity, the greatest of all virtues reigns in the souls of men, we may expect among the peoples of the earth not merely a league of nations, but a universal family of loving members, because then there will be neither Jew nor Gentile, Greek nor Roman, bond nor free. We shall all be one in Jesus Christ.

America's Fifty Million Morons

MYLES E. CONNOLLY

THE alleged large number of morons in the United States still continues to cause much varied discussion. During the war the psychological department of the United States Army tested over 1,700,000 recruits to determine, if possible, their level of intelligence. In the official publication of the results, issued from the office of the Surgeon-General, the editor, Professor Robert M. Yerxes, writes:

We know now, approximately from clinical experience, the capacity and mental ability of a man of 13 years' mental age. We have never heretofore supposed the mental ability of this man was the average of the country or anywhere near it. A moron has been defined as any one with a mental age from 7 to 12 years. If this definition is interpreted as meaning any one with a mental age less than 13 years, as has been recently done, then almost half of the white draft (47.3 per cent.) would have been morons. Thus it appears that feeble-mindedness, as at present defined, is of much greater frequency of occurrence than had been originally supposed.

Taking these figures as a basis it is argued that about 50,000,000 Americans are morons. This, however, is not all. The theory of mental levels, if applied, adds a new significance to these figures. Writes Dr. H. H. Goddard:

The theory of mental levels holds that every human being comes into the world with a potentiality for mental development that will carry him just so far, and that, barring those accidents that may stop a person from reaching the development which would have been normal to him, nothing can, to any great extent, affect the mental level to which he will finally attain. ("Human Efficiency and Levels of Intelligence," pp. 6, 7.)

In other words, heredity is the great determinant of the mental level. Statistics, it is argued further, prove that "the subnormal man reproduces more rapidly," and hence Professor Edwin G. Conklin, of Princeton, declares:

When it is remembered that mental capacity is inherited, that parents of low intelligence generally produce children of low intelligence, and that on the average they have more children

than people of high intelligence, and, furthermore, when we consider that the intellectual capacity or "mental age" can be changed very little by education, we are in a position to appreciate the very serious condition which confronts us as a nation. ("The Direction of Human Evolution," p. 103.)

So serious does Professor William McDougall, of Harvard, consider this condition that he begins his book, "Is America Safe for Democracy?" with this very startling sentence: "As I watch the American nation speeding gaily, with invincible optimism, down the road to destruction I seem to be contemplating the greatest tragedy in the history of mankind." Some, indeed, already see American gone to the dogs—those dogs that have hounded the march of every great civilization through time.

The discussion of the army reports is carried on, roughly speaking, by two parties: those who accept the army figures and those who do not accept them.

Those who deny the reliability of the figures declare that the intelligence test, because of the "human element," is generally inaccurate. Furthermore, they point out, the tests were given hastily during a time of emotional strain when they were taken too seriously or not seriously enough.

Those who accept the figures are divided roughly into two classes: those who interpret them as indicating the presence of widespread feeble-mindedness, even to the extent considered by Professors McDougall and Conklin; and those who refuse to honor them with any such serious interpretation. These latter assert that the figures do not allow any nationwide interpretation because they apply only to the country's *healthy* young men, who, it is argued, are not the most intelligent young men, and because the figures necessarily neglect the women of the country.

Those who interpret the figures as meaning that forty-seven per cent. of the country's population is composed of morons propose, as remedies for this condition, eugenics or education, or both. The discussion of those who advocate education is hampered by their failure to prove that education can raise the level of intelligence to any great extent. The discussion of those who advocate

eugenics is hampered, outside of the omission of ethical considerations, by their failure to compile sufficient statistics to prove the general applicability of the theory of mental levels or the benefits of the selective breeding they suggest.

The subject has invited the usual injection of cynicism, not altogether without antitoxic virtue. It has been suggested that, in view of the supposition that democracy is built upon the majority, no one should be wroth over the futility of both Democrats and Republicans. H. L. Mencken writes:

> For fifteen or twenty years I have been a regular reader of the *Congressional Record.* What I now propose is that the members of the House of Representatives submit themselves to the same test that one of their laws forced upon poor conscripts. If the ensuing report of the psychologists shows less than 50 per cent. of morons I engage myself to go to Washington at my own expense, crawl on hands and knees all the way from the New Willard to the Capitol, and there remain kneeling in contrite prayer and meditation for the space of one calendar week.

It has been further suggested that if it is true, as alleged, that the average reader is a moron the mystery of the persistent asininity of many big newspapers is at once solved.

I for one must confess that I have found slightly frivolous contributions to the discussion highly refreshing. The whole tone of the disputation has been of tragic seriousness. For once it becomes very clear that the modern psychologist and sociologist measure a man only by the scale of his intelligence. They approach the problem with dark fears for the intelligence of the races of the future. This hysterical concern is strained enough, but when it insists on omitting the fact that a man of vast intelligence devoted to evil is less desirable than a man of lesser intelligence devoted to good the concern becomes, for me at any rate, quite unbearable. I do not object to a professor designating some 50,000,000 of the country's inhabitants as morons; but I do object, though my objection may be worth little, to a professor condemning 50,000,000 of the country's inhabitants merely by calling them a bad name.

To be intelligent is not to be good. A high mental level makes for nobility no more than coronets or Norman blood. Kind hearts and simple faith are every bit as desirable as they were in the poet's day. Consider it as you may, a moral faculty is not the exclusive possession of the few who are loftily intelligent. Conscience can make cowards of us all.

Man, furthermore, has freedom of will. The modern psychologist must, it appears, overrate the intelligence, and underrate, if not ignore, free will in his classification of man. It has never occurred to him that very possibly it is a weak-willed, high intelligence that can pave hell with good intentions. Indeed, it is largely because of this omission in his philosophy that he never considers hell at all.

Most "physiological psychologists" agree with William James that it is best to "ignore the free-will question in psychology." Not all of them, however. Dr. McDougall, already quoted, is one of the least prejudiced of living psychologists. At times he gives one hope that wide-visioned psychology may ultimately achieve a sensible synthesis of the numerous activities of science. Witness his "Body and Mind," that painstaking consideration in favor of Animism, in the introduction to which he has written:

> I am aware that, to many minds, it must appear nothing short of a scandal that any one occupying a position in an academy of learning, other than a Roman Catholic seminary, should in this twentieth century defend the old-world notion of the soul of man. (p. xi, edition 1920.)

And yet Dr. McDougall has written of the freedom of the will: "The fuller becomes our insight into the springs of human conduct the more impossible does it become to maintain this antiquated doctrine." ("Social Psychology," p. 14, edition 1921.)

In view of the disregard of any consideration of the freedom of the will, or the denial of it altogether, there is no reason to wonder at the current, popular acceptance of the doctrine that crime is largely due to feeble-mindedness. Objectors to this doctrine have helped strengthen its position by merely pointing out, in reply, that some

criminals have been men of superior intelligence. This is hardly an answer. The proponents of the doctrine declare that criminals of high intelligence are the exceptions, and that "if we could get at the facts we would find these few also were to be explained without recourse to the doctrine of original sin."

The doctrine that feeble-mindedness is largely the cause of crime is based on the observations and statistics of investigators which are interpreted to show that upwards of 80 per cent. of inmates of jails and similar institutions are persons of low intelligence.

> Every investigation of the mentality of criminals, misdemeanants, delinquents and other anti-social groups [writes Dr H. H. Goddard, "Human Efficiency and Levels of Intelligence," p. 72] has proved beyond the possibility of contradiction that nearly all persons in these classes and in some cases all are of low mentality. Moreover, a large percentage of all the groups are of such low mentality as to be properly denominated feeble-minded.

It is about time that some one made it clear to thinkers of this group that, because a large percentage of wrong-doers in custody are of inferior mentality, it does not follow that low intelligence is the great cause of crime. It means that the offender of inferior intelligence is apprehended more often than his more intelligent brother. It means that the clumsiest criminal lands most often in jail.

All wrong-doers are not in confinement, or even under observation. The intelligence test put to the men in stripes indicates little as to the real extent of the evil in our civilization. The poor wrong-doer, the obvious, the weak-hearted, the powerless wrong-doer, usually is taken into custody. But many a murderer and thief on a vast scale sits in ease and security. Many a bland villain who has ground human bodies and souls in the machine of his rapacity sits undisturbedly as a pillar of this much-vaunted present order of things. One seldom questions the intelligence of these men. The fact that many criminals in jail are feeble-minded proves simply that many feeble-minded criminals land in jail.

In the discussion of the number of morons in the coun-

try some lamentation is undoubtedly fitting. The part of intelligence, however, has been highly overrated. Before tears are shed one should take care to see that conclusions rest on a consideration of the whole man. One does not need intelligence tests to show that the path of mankind is always unsatisfactory and often tragic.

The median man is not so deficient as that ill-sounding term *moron* would incline one to believe. The intelligence test is designed to determine little more than "the potentiality of the machine." It omitted a number of factors that play no small part in successful living. It did not measure man's power of attention, a very valuable asset, enabling a man, as it often does, to make much out of a little. It did not test his memory, another valuable asset, especially in a world that is so insistent in its demands for knowledge. This memory is also very useful in helping the median man to recall those numerous occasions in history in which he was treated in no considerate manner by oligarchies of those of superior intelligence. He has usually some imagination which affords him the comfort, small enough, of odd glimpses of what can and may be. He has also, very often, a sense of humor which saves him from (among other errors) taking some scientists too seriously. And then, as I said before, he has a conscience and a free will.

Men of superior intelligence have never been particularly marked for their high morals or general nobility. If heredity is the determinant of their ultimate high level of intelligence then such men surely can claim but small glory for themselves. Great praise is not theirs, but great responsibility. Their chances for entering heaven resemble the rich man's. Many lofty perceptions and moral negligence cannot be favorably compared to one ideal and the ability to carry it out. Actions speak more loudly than thoughts. St. John of the Cross, knowing that in the will lay the test of love—and what is greater than love?—wrote long ago: "All visions, revelations, and heavenly feelings, and whatever else is greater than these, are not worth the least act of humility." And again: "They alone attain to the Divine wisdom who, like little

children and ignorant ones, lay aside their own wisdom, and serve God in love."

Indeed, the saintly mystic went immensely further when he wrote: "It is a singular grace from God when he so darkens and impoverishes the soul as to leave in it nothing which can lead it astray," a thought that is above the superior intelligence of the modern sociologist.

It is curious that no psychologist, even in a discussion as serious as this discussion of the "moron evil" is, ever stops to ponder the doctrine of the Fall of Man. All are determined, as the investigator quoted above, to explain everything "without recourse to the doctrine of original sin." And yet the facts of this discussion show clearly that man, for better or worse, is not following the rule-book. He is not maintaining his own in the manner of leopards, giraffes, elephants and other members of brute creation. For level consistency the gorilla has driven him to shame. I do not know how many scientists still believe in the wisdom of nature, in the genius of natural selection. If there are any the present widespread lack of intelligence is a rather ironical commentary on their belief. If man is to be considered simply as a physical achievement, then simply as a physical achievement he is not a figure that would move one to great pride. The working of materialistic evolution is too obviously unfortunate for its reputed sagacity. Blind nature is certainly blind.

When I say that it is obvious that man is not following the rule-book I do not mean merely that he is not evolving. I do not mean that he is devolving. I mean that it is more obvious than ever that he is an anomaly. He is an exception. Material science may explain the wasp with a satisfactory approach to perfection; but man is too much for material science. Any explanation of him must contain an element of the extra-mundane. It is this element in the explanation that scientists call extravagant and preposterous. What they mean is simply that it is extra-mundane.

Poor man with his darkened intellect and weakened will! He is pathological. He is an eccentric. As Chesterton maintains, if he is not a divine being that fell he is

an animal gone entirely off his head. He is beyond the slide-rule. The intelligence test cannot fasten him down. His mad whims, his neuroses, his curious cravings, his internal conflicts, clashes of instinct and reason, are a puzzle. The key to it lies in the Garden of Eden. If as Leslie Walker claims, science has rediscovered the fall she is keeping it a dark secret. I, at least, have not heard her mention Adam's sin.

Papal Approval of the Vincentians

Letter of His Holiness Pius XI to Vicomte Louis d' Hendecourt, President-General of the Society of St. Vincent de Paul.

Beloved Son, Health and Apostolic Blessing.

We have received with great pleasure the address which the worthy President and the members of the Council-General of the Society of St. Vincent de Paul presented to Us on the occasion of our elevation to the See of St. Peter.

It has been our good fortune for many years past to be very closely acquainted with the activities of the Brothers of St. Vincent de Paul, to appreciate their zeal, their devotion to the Holy See, the supernatural spirit which animates their works, and to witness the abundant fruits of their apostolate. We have also had the happiness on many occasions of manifesting the fatherly interest which We take in your conferences. Consequently, We could not but receive with particular satisfaction the homage of the filial sentiments and good wishes which you desired to offer Us, together with the profession of your profound attachment to this Apostolic See.

Your letter also drew up before our eyes a picture of the present condition of your works. Your conferences naturally felt the consequences of the great catastrophe which has shaken Europe; but We know with what devotion you have undertaken to restore your impoverished and stricken works, and to set them on foot again in their old vigor and prosperity. It was consoling to Our heart to learn that, with the help of God, this work of restoration is at present in course of accomplishment, and that the

charity of your brothers through the entire world has enabled you to distribute abundant help to the countries which have suffered most from the war. The two hundred and thirty new conferences, which your society has had aggregated to itself in the course of the year 1921, is evidence of its vitality and fruitfulness.

Whilst giving thanks to God for the results obtained, We are happy to address to you, beloved son, as well as to your fellow-workers, our cordial congratulations for the zeal you display in spreading abroad this work, so necessary at the present moment, and in extending everywhere its salutary influence. We ask of our divine Saviour to continue to pour out the abundance of His graces on this institution, which draws from the furnace of His charitable heart the secret of its generous self-sacrifice, to continue to bless your apostolate of charity in the immense needs of the present time. As a pledge of these favors, We affectionately grant to you, beloved son, to the members of the Council-General, as well as to all the brothers of the Society of St. Vincent de Paul, to your benefactors and to your works, the Apostolic blessing.

Rome, from the Vatican, April 5, 1922, in the first year of our Pontificate.

PIUS PP. XI.

On receipt of this letter the President-General of the Supreme Council of the Society of St. Vincent de Paul wrote as follows to Vincentians throughout the world:

All our brothers will receive with respectful gratitude this evidence of the paternal interest which the Holy Father takes in our society. They will also read with pleasure the note of our dear and venerated Cardinal Protector, which accompanied the letter of His Holiness:

Rome, Palace of the Datory,
April 9, 1922.

Dear President-General:

The Holy Father confers on me the great honor of being his intermediary to communicate to you the beautiful autograph letter which you will find enclosed.

This reply to the filial address of the Council-General will be a consolation and a fresh encouragement for all the

brothers. May it increase also the number of those who take an interest in the holy work of the conferences!

You well know, Mr. President-General, that the Cardinal Protector is the first to rejoice at this high mark of esteem which the Holy Father has just given to the society at the beginning of his Pontificate.

Please accept, together with my congratulations, the expression of my devoted good wishes in Our Lord.

VINCENT CARDINAL VANNUTELLI.

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A Christmas Meditation

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A Christmas Meditation

MAURICE MESCHLER, S.J.

"AND there were in the same country shepherds watching, and keeping the night-watches over the flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: 'Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger.' And suddenly there was with the angel a multitude of heavenly army, praising God, and saying: 'Glory to God in the highest and on earth peace to men of good will.' And it came to pass, after the angels departed from them into heaven: the shepherds said one to another: 'Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.' And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them."

The signification of this mystery, as of so many of those which follow, is the revelation of the birth of the Saviour. He had to be made known to us, because He had come for our salvation. But this salvation is only gained by faith in Him, and faith comes through revelation. Who are then the happy men to whom the first revelation is accorded?

To Whom Our Lord Was First Revealed

In the first place, it was to Israelites that the first revelation was accorded, because it was to them that the promise of the Messias had been given. The Saviour comes for them in the first instance. But to whom among the Israelites was this revelation accorded? Or rather, to whom was it not accorded? Not to the rich and powerful, not to

learned men, priests, and scribes, not to the relatives of the Messias, and not even to saints, at least not to saints learned in theology and recognized as such.

To whom among the Israelites, then, was the revelation sent? To plain, uneducated simple and unknown shepherds, who were keeping the night-watch over their flocks near Bethlehem (Lk. ii. 8). The place of the apparition is a pretty undulating valley about half-a-league east of Bethlehem, covered with fields, pastures, and woods of fig and olive. In the Promised Land the winter rains deck the fields with fresh green, and when the weather is mild, the flocks pass the night in the open air. Here lay the fields and pastures where Ruth once gleaned the ears of corn, and David tended his flocks. The Flock Tower (Gen. xxxv. 21), near which the Messias was to appear (Mich. iv, 8), lay quite near. There the shepherds watched by their flocks.

The Manner of the Revelation

The revelation was made through angels. Angels are the messengers of God and of our Saviour. Apparitions of angels were not unusual with the Israelites, as sacred history testifies, and the shepherds were simple men, more susceptible to visible intimations. The Lord whose arrival they were to proclaim came in a visible form; therefore the Angels also appeared visibly.

The manner in which the Angels made the revelation to the shepherds has its own features of special grace and joy and grandeur. At first a single angel appeared, glorious, in the radiant brightness of God, so that the poor shepherds found themselves in an instant flooded with the heavenly, Divine light, and began to be afraid (Lk. ii. 9). Never had angel appeared in such glory—in the brightness of God. And he appeared thus, because he announced the arrival of God Himself, because he wished to bring out by contrast with his splendor the poverty and helplessness of the Lord, and to awaken from the very outset belief in the message, that they should find Him as an infant wrapped in swaddling-clothes and laid in a manger. This Child, whose messenger the Angel is, and in whose light he clothes himself, is no other than the Lord, the Messias, Jehovah Himself. (Lk. ii. 9-11). Furthermore, the Angel delivers

his message in a most friendly and gracious manner. He bids them fear not (Lk. ii. 11), for his tidings are joyful ones, not alone for them, but for all the people; and then he announces to them the birth of the Saviour of all mankind, the Christ—Messias—of God's people, yes, of God Himself, the Lord (Lk. ii. 11), as it had been promised, and as they expected. Lastly, he gives them the sign by which they were to know the Messias, viz., a Child in swaddling-clothes . . . in the manger, and thereby invites them to go and seek Him.

But this was not yet enough. For the same end—to proclaim the greatness of the new-born Child, and to confirm the words of the first Angel—there now appeared a great number of Angels, intoning around the shepherds that magnificent song of praise: "Glory to God in the highest, and on earth peace to men of goodwill"—that is, to men who are the object of God's benevolence (Lk. ii. 13-14). In this song of praise they extol the results of the Incarnation and Nativity of the Redeemer, viz., the honor which God receives thereby, and the happiness of men, which consists chiefly in peace, since this includes in itself the fulness of all good things (Mich. v. 5). The end of anger, crime and curse, the end of longing and supplication was now come. The blessed Angels praised God for it, and rejoiced at our happiness; they seemed not to think of themselves. God's honor and our weal were their joy. How beautiful, how powerful and glorious, how entrancing this song, this music, this outburst of heavenly exultation must have been, rolling forth over the hills of Judæa and to the ends of creation! Never had earth heard such melodies. Must not the hearts of the shepherds have melted and throbbed with bliss, and their eyes have overflowed at the beauty and majesty of the heavenly hosts?

But something far more beautiful and charming still awaited them, as they went, following the Angel's directions, and found everything as it had been told them. Surely, they were received by Joseph and Mary with great friendliness, respect and joy, and admitted to behold, adore and perhaps caress the little Child. Happy shepherds! They saw not merely a ray of the glory of the Lord, but Mary and Joseph and the Lord Himself. They are the happy inheritors of all the promises. What David and

Abraham longed to see, that they have in all its beautiful reality and truth. Who can estimate their happiness?

Why the Revelation Was Thus Made

The primary reason why the first revelation of Our Saviour's Nativity was made to the shepherds, and in this manner, is the will of God. He chooses His instruments according to His wise and holy intentions. As later He chose the poor Apostles, so now He chooses the shepherds. The advent of the Lord was first to be made known through them. And so it happened. The shepherds, after their return from the manger in the cave, related everywhere what they had seen and there was much astonishment among the people (Lk. ii. 17, 18, 19). And with this the shepherds disappear. Before and after the apparition of the Angels, nothing is known of them. One ray of the glory of the new-born Savior fell upon them, and that sufficed to make them famous and memorable for ever, blessed and dear to all Christians. We cannot keep Christmas without them.

The second reason was that this manner of revelation was suited to Christ. The Saviour was poor, and wished to be poor, and therefore He chose for His friends poor men, who could not relieve His wants. Our Saviour Himself is the God of peace, and therefore He will not have violent soldiers and proud scholars around His manger, but such as have grown up in gentle and peaceful occupations, and are themselves gentle, peaceable and humble. He is the God of the patriarchs and shepherds, and is Himself the supreme Shepherd of our Souls, and the Sacrificial Lamb of our sins. For this reason we see shepherds—and (as some think) the shepherds of the Temple flocks, which were fed in these districts—around His cradle. He is the Redeemer of all, of the poor and lowly as well as of the rich, indeed of the poor especially. On this account the joyful tidings are first brought to them, as was His own custom later (Lk. iv. 18; vii. 22). Lastly, the Saviour is the teacher of self-denial, and therefore He chooses as His first courtiers simple, patient men, inured to hardship and accustomed to labor, privation and solitude. His first apostles were shepherds; the second, fishermen.

Finally, one reason may also have been the intention of

correcting our natural views and principles, according to which we should perhaps have summoned at first relatives or men in power, the rich and the learned. Our Saviour follows other principles. He calls first those whom God wills, and these are the humble, the poor and despised. They are the first members of Christ's Kingdom, as the Apostle reminds us later: "See your vocation brethren, that there are not many wise according to the flesh, not many mighty, not many noble; but the foolish things of the world hath God chosen (1 Cor. i. 26-27), lest the cross of Christ should be made void." (1 Cor. i. 17).

This mystery is a charming and beautiful revelation of the spirit of Jesus. He keeps open court. He came for all, He loves all, the poor, the simple and the humble more than any. The shepherds were especially distinguished by their simplicity. That was, as it appears, their holiness, and the preparation for the great honor and happiness of being the first to find and see the Saviour. Simplicity seeks God alone, not itself; it goes to God in the simplest and most artless manner, through what lies nearest and foremost, through the fulfilment of life's duties, through childlike resignation to what God permits and ordains. Simplicity believes all things, accepts all things, and follows without thinking of itself, like the shepherds here. They do not grow proud when the Angels address them; they accept the invitation, return just as contentedly to their flocks, and then disappear. Simplicity is a precious disposition of heart, a charming childhood of the soul, full of peace and fresh joyousness. Perhaps there were at this time no such simple saints in Israel as the shepherds, and therefore they were the most fitting hearers of the angelic concert, and the most suitable adorers of the humility and simplicity of the Divine Child.

Goodbye—and Welcome!

JOHN AYSCOUGH

Nineteen hundred and twenty-two is on his last legs, and in a few days they will have carried him off, with all his imperfections on his head, to stand for judgment among all the other past things and years.

It is not pretty, anyway, to insult a death-bed, and it is not our intention now to repeat the tale of offences chargeable by the human race against 1922; and old folk are argumentative—he might pretend that some of the troubles was of man's own making as much as his. If, he might urge, you men would be less greedy, less quarrelsome, less vindictive, less furiously hurried, more deliberate, more patient, more charitable to each other, a little wiser, and a little more mutually considerate among yourselves, I might have been as lucky a year as the rest. Meanwhile, I want to repent of my real faults, and you may as well make the responses to my Litany of self-condemnation.

I suppose the years also suffer a particular as well as a general judgment; only that the former, in their case, is often crude and hasty, and is liable to considerable revision by the latter. So, all we need do, is to call out to our unpopular friend, 1922, as he goes, "Good-bye—and welcome." Should he be sensitive to innuendo he may scent one in the form of the farewell, though we, of course, mean only "And welcome 1923."

When we watch other friends leaving us we know that they take with them something of our own, a bit of our heart at least, and perhaps other trifles. A parting year cannot go empty-handed either; three-score and ten are the golden coins life is apt to promise us for our spending, and one of them, whether our stock be really seventy or no, he carries off in his fist. What has he left us for it? Nay, what did we buy with it? A better conscience; a higher purpose; some translation of fine purpose into decent achievement; some lesson learned; some ignorant knowledge unlearned; a gentle patience; a more patient hope? There is only One who can answer, and He will not—yet.

It is no wonder, says the Autocrat of the Breakfast Table, that when two men talk to each other they are so liable

to misunderstand—six folk all speaking at once! "Six?" demanded, I think, the young man called John.

"Why, yes," answered the Autocrat (I quote only his substance, out of a naughty memory). "Take Tom and Bill. There's Tom as Bill thinks he is, and Tom as Tom thinks he is, and Tom as God knows him to be: and Bill as Tom imagines him, and Bill as Bill imagines himself, and Bill as God knows he is: all at loggerheads."

And out of all those six, there's only one on each side that matters. The world may think that you have done a lot in 1922, and you may think you have done worse than nothing: the fact does not lie somewhere between the world and you, but up in heaven, where God knows.

To me it seems a comfortable truth: the world is no pattern of perfection, but God save us from its judgment: only to the judgment of Perfection can Imperfection look with any hope. Who, if God would suffer it, would choose that the final judgment should be passed on himself, by himself? "For though our heart reprehend us, God is greater than our heart, and knoweth all things." So wrote the Beloved of Love itself echoing something he had overheard from the Heart whereby he lay that last supper-night before the King put on His Crown, and mounted his bitter throne to reign in sweetness.

Repentance is our self-function not judgment. That is no more ours than it is our fellowman's: "Neither judge I myself," said St. Paul. We are know-nothings, and our hope must stretch out pleading fingers to Omniscience—only another name of His who called Himself Charity. And He tells us what it means. "Charity is patient, is kind. . . . seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, endureth all things. Charity never falleth away . . . we know in part. . . ." But Charity is Omniscience, and greater than our heart, and knoweth all things

God's Patience

Of God's patience and compassion we all take account when it is question of great sinners—has He no patience or compassion for those who try not to sin, and fail, and go on trying? When we are mad with impatience against ourselves, and our failures and sloth, is it out of humility?

"He who believeth, let him not make haste." Was Isaias giving a Counsel of Imperfection—or remembering that we must go up step by step, and that the steps are steep, and our knees faltering, and only by the hand of Omnipotent Charity can we be helped and heartened up at all?

1922 is not our judge; only one of many witnesses. Another witness is coming; neither in *his* eyes can we throw dust; he comes not really to give or to steal, but to watch. He shall invent nothing, foist up no slander against us, but note what he sees. It depends on us, and whether we let God help us, or shoulder Him away from our lives.

We need not too tediously wander back over the dull, stubbled fields of the dead year to scan if there be, after all, some forgotten gleanings of good grain belonging to us: God will do that for us, did it when we were not looking. A father's tenderness does not ignore the good points in his worst son: they never slip *his* memory. Eh! What things God makes much of: half a soldier-lad's cloak to make him warm in heaven who had all the universe of stars for the fringe of His raiment.

"Little Brothers," pleaded the Poor Man of Assisi, with a patience and modesty learnt out of the Heart of the Poor Man of Nazareth, "let us begin to love Jesus Christ a little." It is high time. Where have we been all these truant years; what silly, ugly things have we been teaching ourselves were wise and fine, outside the school where the humble Master has been asking, asking that the three and thirty letters of His alphabet might spell for us the only word we need—love? Birth and death, miracle and parable, the long, silent years after Bethlehem and before Calvary, pity and patience, healing and help, His daily toil for His daily bread, all the thirty and three letters that made that life on earth of the Carpenter whose Throne the Angels were bowing down before in heaven. He keeps His patient eyes on us, pushing them to us this way and that, and bids us group them into one word: what *can* they spell but Love?

Can the Angels understand? And their knowledge is not Omniscience, and its light makes even their science cast a shadow; and all along they have been watching Him and us. Can they understand it, Divine Patience and human refusal? They saw the Child when first He came

at Bethlehem; watched His exiled babyhood, His ignored childhood; heard Joseph command, and saw Him obey; hovered about His work, as He learned it; listened when He began at last to teach, and missed no miracle He did, up to the last miracle of His raising Himself from death. Alas, they saw us too: saw our first repulse of Him at Bethlehem, hardily maintained ever since. That He came to His own, and His own received Him not they knew before St. John put it into piteous words, and the world is His own as much as ever, and will no more receive Him now than at first. Can they fathom it? They know who He is, and what we are; and they have to stand by and watch Him standing, a beggar for love, showing His wounds at the gate of the hearts of men, outside. Cold was the night wind when He came, colder and colder blows the blast of man's indifference, in which mankind itself is freezing to death. And they see it all; men huddled and groveled at the feet of any tyrant, lying and cruel; blind with staring at any beauty that is scarce at pains to hide its ugliness and horror behind a half-mask—but resolute to defend themselves against the King who will not call us servants, but friends, and with eyes obstinately shut against the loveliness of the Most Beautiful of the children of men.

Quamdiu? How long, they must needs cry out, will the incomprehensible story last; when shall God write *finis* to the book of His long patience and of man's thankless insolence?

Meanwhile they come to each of us, the escort to every man of another year; and they whisper, with shamed angelic faces: Let *this* hold your reparation: let it make up for the stale failures of the past, and carry through its length message after message of awakening tenderness. *Abyssus abyssum invocat*—the fathomless deeps of God's love cry out to you to deepen your heart for Him: till at last you, knowing that all your fault and failure is known, may still gather hope because you also can cry out. "But, Lord Thou knowest all things Thou knowest that I love thee."

Catholicism and the Education of Women

JOHN E. WICKHAM, LL.D.

An address delivered in the College of Mount Saint Vincent, New York, at the opening of the scholastic year, September 21, 1922.

SOME years ago, one of the ablest writers produced by the American press, Mrs. Margaret Sullivan of Chicago, dwelt at some length on a reference of Mr. Gladstone towards the Catholic Church. The mooted passage occurs in his essay, "Political Expostulation," and reads: "Her conquests have been chiefly, as might be expected, among women." In all probability, the American journalist pointed out, the British statesman had not the faintest intention of expressing any contempt for the ancient Faith. The wonder is that he never entered the olden church, believing, as he did, so much of her doctrine. He numbered among his intimate friends Wiseman, Manning, Newman, Faber, and William George Ward and he had very great admiration for their strength of intellect. No one knew better than he, who was distinguished in letters as well as in politics, of the right relations obtaining between faith and reason. But whether Gladstone was conscious of it or not, as it is further pointed out, a subtle thrust was carried in his sentence. It was a thrust, in truth, from a two-edged sword. One edge was the cutting assumption that the Catholic Church, in her teaching, appeals solely to the weaker mind; and the other edge was that the weaker mind, of necessity, and possibility from the experience of the Church, is the mind of woman.

Relative to the position that the Catholic Church cannot command the allegiance of the intellectual, there need be adduced no argument. It would be an idle labor to present any argument. Every student of the history of education is aware that there is no challenge on the part of faith to true science, no more than there is a challenge on the part of true science to faith. There never can be discrepancy between reason and faith, in the words of the Vatican Council, since the same God, who reveals mysteries, has bestowed the light of reason on the human mind; and God

cannot deny Himself; nor can truth deny truth. But does the Church regard woman as the holder of little mind? The truly educated know the answer to this inquiry, even as you. Still with those legions, whose eruditions, like seagulls, skim the deeps, there lingers the impression that the Catholic Church is not cognizant of woman's possession of an intellect; or if in a moment of unaccustomed generosity, the Church reluctantly grants that the other half of the human race may have the endowment of reason, the Church feels it is far safer to keep that intellect rude or semi-dormant. From motives of self-defence, so the legend goes, the Church desires the intellect of woman to be a fallow field, knowing that the cultured woman, as is the case with the cultured man, cannot unreservedly accept the commandments of a definite dogmatic code. Since ignorance of the refining arts is a very valuable aid in holding the line of obediences, continues the objection, it is quite consistent that the ideal Catholic woman, in the estimate of the Church, is the wholly unlearned woman, who has, not only no aspiration to intellectual heights, but not even a knowledge that such heights actually exist.

The Catholic woman of scholarly tastes and pursuits need make no plea to the Church for a recognition or an understanding. The inhumanity of refusing to admit the fact of woman's mental endowment has no traditions of Christian foundations. The Church, from her very inception, has always believed that God, in His creation of the universe, placed the gift of reason in woman as well as in man. While the pre-Christian era, in practically all the nations, accorded no social or intellectual rights to woman, with the coming of Him, conceived by the Holy Ghost and born of the Virgin Mary, woman's primal estate of worth was instantly restored. The unjust conventions fashioned to fetter woman's mind in unrelieved mental slavery were openly abrogated by the Redeemer. The Church, established by Him, caught up His words and example, treasuring them in her heart, and throughout the cycles of her life has borne ready witness to the intellectual dignity inherent in woman. The Church believes that not only has the Father lighted the soul of woman with the lamps of purity, patience, long-suffering, and loyalty; that He has infused her heart with valor, courage, and fortitude; but that He

has created a reasoning power within her brain, which He desires to have appreciated at its truest value. He wishes no talent to be buried in neglectful ground: if it is of sufficient worth for Him to create, it is of sufficient worth for her to sustain. The woman, consequently, who is the possessor of this talent of intellect, could justly be found guilty of unprofitable service if she failed to place this talent in an opportunity commensurate to its destiny of development.

In the second epistle of St. Paul to Timothy appears the first Christian reference to woman's influence in teaching. The apostle lay in prison at Rome, awaiting trial and martyrdom, and he writes his letter to his younger disciple. He speaks of the faith which Timothy had evidenced and reminds him, in the opening section, that this same faith was first in his grandmother Lois and his mother Eunice. "From thy infancy," St. Paul says in a later chapter, "thou hast known the Holy Scriptures." Trained undoubtedly by these Christian women, who first received the faith, Timothy was formed in that solid character which made him, later, so valuable a coadjutor to the great apostle of the gentiles.

As early as the second century, the literary attainments of the Christian women caused satirical comment in the Roman cities. There is a long bead-roll of women scholars in those centuries, whom the Church salutes as her saints. St. Catherine of Alexandria, for fifteen hundred years, has been honored as patron of learning and eloquence. St. Macrina taught St. Basil and St. Gregory of Nyssa. Theodora taught Sts. Cosmas and Damien. St. Paula influenced St. Jerome to some of his most serious labors. St. Fulgentius was educated by his mother, and so concerned was she about the purity of his Greek accent, that she made him learn the poems of Homer by heart before he studied his Latin rudiments.

We shall pass by the Christian schools instituted for women in England, where the nuns in the seventh and eighth centuries, says Montalambert, studied holy books, the Fathers of the Church, and even classical works; and France with her famous school at Chelles, five leagues from Paris, founded in the eighth century by St. Clotilda; and Germany with her great educational academies for

women at Gandersheim, with courses of study in Latin and Greek, the philosophy of Aristotle, and the liberal arts; and Italy, whose papal universities permitted women to matriculate in the sciences seven hundred years ago. Prescinding from the matter of the Church's belief in woman's intellect and, by logical corollary, its rights, why is it deemed necessary, in this twentieth century and in America, to establish a college like Mount Saint Vincent? There are non-Catholic colleges for women in the United States, with magnificent corps of instructors, with splendid appointments of libraries, science buildings, and art museums, with broad acres of campus, and possessing rich heritages of constant loyalty to high aims and standards. In the presence of these institutes of higher learning, which are ranged like beacon lights on the mountains across the country, is it altogether needful to have functioning a college group such as this?

You do not need any warning word from me that every gift of God can be, and has been, abused. There is a certain danger in higher studies. It is gravely dangerous to train the intellect to its highest powers without a simultaneous strengthening of the soul with moral sanctions. The duty of a college, fundamentally, lies in the coalescing and harmonizing of all the student's faculties which make for character-building. It is a pedagogical and psychological principle that the neglecting of one set of faculties, moral or mental, will result in a species of atrophy of the unused faculties and a corresponding destruction of right balance. True education, sufficient education postulates the exercise of every faculty of mind and soul with proper co-relations. An intellect, which knows not God, is a potential menace to its possessor and the community, and every people's history furnishes examples of highly developed minds, of whom it may be said, it would have been better had they never been born.

The average American college, in my opinion, is not, as an institution, openly opposed to religion. There would be an instant reaction of resentment in the conscience of the student, were a department of learning to declare itself in full enmity to the Omnipotent. God is not patently attacked in the lecture-halls: He is simply not mentioned; and in this rests the danger. Religion has its province

within the chapel walls but not in the academic assembly. In the classroom, therefore, religion is not a force to be reckoned with, except insofar as its consideration might have a bearing on the migrations of nations or changes in dynasties. There is a quiet omission of mention of the individual's definite obligation to follow Divine mandates. With this unbroken silence on moral obligations, coupled with the known fact possibly of an influential professor being himself an atheist or agnostic and with filtrations of his own scepticism and materialism quite evident in his deductions, it is not strange that there might be a resultant of lessening firmness of the student's faith. Environment is an immense force in the formative period of college life, and this public non-consideration of the Eternal in scholastic interpretations is bound to influence the student. It would be a marvel were the opposite to be the case. We are living, too, in a time, when the world is endeavoring to reconstruct modes of thought and action which the Great War broke down. I feel much pity for the young man or woman of this century, who is earnestly, anxiously, seeking the right road without the assistance of the light from revealed truth. Problems are pressing in on every side—of personal conduct and personal view-point, of the duty of the individual towards society and society towards the individual, of class relations, of order and justice between commonwealths—and it is nothing short of cruelty to the student to demand from his inexperienced and unformed intellect instant and correct solutions. You cannot translate the riddle of the universe, unless with the presentation of its data, you receive an accompanying presentation of the laws of Him, who made the universe. And Catholic schoolmen believe that the college, which does not in lecture-hall admit the presence of God to all its excogitations and its formulation of a philosophy of activity, does not give an adequate education to minds which will later be the dominant factors in the community.

Mount Saint Vincent opens the portals of her schools with humble prayer for the Light of God, the Holy Ghost, that you may see. The things of the higher faculties—letters and literature, the arts, the sciences, mathematics—she places before your mental vision and you will be viewing them not as through a glass in a dark manner but through

the lenses of the truth of the living Christ. Years ago in a cathedral in northern Spain, workmen were engaged in replacing some mosaics in the high altar. It was an altar that had been built in the days of the Crusaders hundreds of years before, and countless were the masses which had been said on it. Removing a portion of loosened mosaic, one of workmen came across a silver bar tarnished and discolored, with an inscription faintly standing out on it. He rubbed away the dark film and he was able, little by little, to decipher the words. Finally the complete sentence stood out: "Lord of the Blessed Sacrament, watch over my jewels." He could not fathom the meaning of the lines; he hesitated and then he unfastened and lifted up the silver bar. Before his amazed eyes, from the hidden receptacle flashed out the rays of diamonds, rubies, and pearls. Now he understood. Some one, in the far-off, forgotten ages, the owner of those gems, fearing that they might be stolen, had brought them to the cathedral. In some unknown fashion, he had managed to hide them in the altar, and fasten them down with the silver bar; and over the bar he had engraved the prayer, "Lord of the Blessed Sacrament, watch over my jewels."

Students of Mount Saint Vincent's college, this morning your Alma Mater brings you to this chapel for Mass. Your minds are her diamonds, rubies, and pearls, and with full realization of their values, she has brought them here to the altar. Close to the tabernacle she places them and her petition to the listening Christ is the prayer in that olden cathedral, "Lord of the Blessed Sacrament, watch over my jewels."

Why Catholics May Criticize the Public Schools

THE RT. REV. P. R. MCDEVITT, D.D.
Catholic Standard and Times

WHY are there Catholic parish schools? What reasons explain their establishment? Are there not on all sides schools provided by the State and adequately equipped to serve the educational needs of the children of the community? Why the building of parish schools that necessarily are a burden upon Catholic parents who, in addition to the taxes which they pay in common with their fellow-citizens for the support of the public school, place upon themselves a special burden for the maintenance of the Catholic schools?

Now in order to answer these questions it is necessary to put down briefly the principles which the Catholic Church insists shall be found in her system of education. These principles are admitted to be sound by all who believe in Christianity. Differences of opinion arise only when there is question of the application of these principles.

In the first place education means the development of the powers of the individual—of soul and of body. It means the training of the heart, the cultivation of the mind and the development of the body. A system of education that ignores any part of man is defective and is disastrous in proportion to the dignity and importance of the part neglected. Furthermore, all who believe in Christianity hold that religion and morality must enter into the education of youth.

But while there is an agreemeent among all Christians as to the need of developing all the parts of the human being and of the necessity of religion and morality in education, the agreement no longer holds when the practical question arises: When shall religion and morality, which all admit are necessary in education, be taught in the day-schools of the country?

Now I take it that the common belief among non-Catholics is something like the following: Religion and morality, important as they are, are wholly distinct. Morality has

nothing to do with religion. Now morality shall be taught in the day-schools of the country, that is, the teachers shall impress upon the minds of children the principle of piety and justice, truth, love of country, love of neighbor, sobriety, temperance, industry, moderation and chastity. This moral instruction, as it is called, shall have no shadow of doctrinal or sectarian teaching. All doctrinal and religious teaching shall be confined to the home, to the Sunday-school and to the churches. Now, the Catholic Church says: Morality and religion are inseparable. As you cannot have the superstructure of a house without a foundation, you cannot have morality without religious truth. The Catholic Church concedes willingly that the teacher must inculcate truth, honesty, integrity, fidelity in all positions of trust, loyalty and all the other natural virtues, but she says the teacher must do more than dwell upon natural virtues and upon the child's duties to society. She must speak to the child of his soul, of his God, of death, judgment, heaven, heli, of his responsibility to the great Creator from Whom all gifts flow. The Church declares that important as are all natural virtues, supernatural virtues are still more so. The duty of a child to God is, to say the least, as important as his duty toward his neighbor. Consequently, the training of a child in the service of God shall receive as much attention as his training in the secular branches of knowledge. As a child cannot become proficient in reading, writing or arithmetic without daily instruction therein, neither can he acquire the necessary knowledge of God, His laws, His rewards and punishments without the daily presentation of these truths.

The Wisdom of the Church

Now because the State says that morality alone shall be taught in the public schools of the country, the Catholic Church, believing that religion as well as morality shall enter into the education of her children, decided long ago, in spite of the double burden which thereby would be placed upon her followers, to organize her own parish schools in which religious, moral and secular training shall go hand in hand in the education of her children. It will be seen at once that no sinister, selfish purpose brings the parish school into existence. It finds a reason for its es-

tablishment in the immovable conviction that the salvation and welfare of Catholic children will depend upon their training in the knowledge of religious truth and in the laws of right living.

It is true that the special doctrines and practises of the Catholic Church are taught in our parish schools, but we hold and we know that the more faithful a Catholic is to his Church, the more loyal he will be to his country. The God-fearing man necessarily is an upright, law-abiding citizen. This is especially true of Catholics. God and fatherland are the dominant notes of Catholic teaching. In the words of her Founder, she bids all her children, "Render to Caesar the things that are Caesar's." If any one bearing the name of Catholic is a law-breaker or a traitor to his country, he is a Cathoic but in name only. As he breaks the law of the land he proves himself faithless to the teachings of the Church whose name he bears.

Now there are many thoughts that I should like to unfold to you this evening if time permitted. I shall refer to but one. It is commonly said that Catholics are the enemies of the public-schools and that they are the only ones who criticize our present public school system. My answer to the first charge, that Catholics are the enemies of the public schools, is this. The charge that we are the enemies of the public schools because we criticize them is about as true as to say that an American citizen who criticizes the government is an enemy of his country. The desire of every true American when he criticizes the government for any policy is the hope that the government may adopt a wiser policy. So, if we Catholics make any comment upon the public schools it is with the hope that they may become stronger where we believe they are weak. Moreover, if it is true that we criticize public schools, who dare question our right to do so? The public schools are public institutions, established by the State and supported by taxation raised from all classes of people. They belong to no particular class. We Catholics can say properly and justly that the public schools are our schools as much as they are the schools of non-Catholics. Because Catholics in great numbers do not use the public schools it by no means follows that they lose all right to say how they shall be conducted and on what principles of education they

should rest. The constitutional right of Catholics in regard to public education should not be forgotten by those who profess to be the particular guardians of the public schools of the country.

Why Attend a Parochial School?

ADMIRAL WILLIAM S. BENSON, U.S.N. (Retired)

THE *Baltimore Catholic Review* has put this question to me:

"If it were possible for you to live your life over again and be a boy again, would you, as a boy, knowing what you know now, want to go to a parochial school?"

The *Review* in asking me the question had in mind that I was brought up a Methodist. It requested me to answer the question from the standpoint of an American, who loves his country and who has only contempt and indignation for him who would attempt to propagate un-American doctrines. Here is my answer:

"I would want to go to a parochial school. I would want to get a thorough Catholic education. There are many reasons why I would want to, but there is space to give only a few.

"In the first place, the teachers in our Catholic parochial schools in practically all instances, are people who have consecrated their lives and energies to the best interests of their fellow-beings for the honor and glory of God. They certainly would not make this sacrifice if they were not sincere and did not have an intelligent comprehension of their obligations. This being the case, every effort that makes for the child's welfare—morally, materially and physically—must be made in a sincere manner and must demand the best there is in the teacher.

"These teachers are fully imbued with the fundamental principle that for the complete development of the child into a good citizen and responsible member of society, he must have a proper conception of his relations to his Maker. In other words, the underlying principle of his education must be religion. All history teaches that the

nation without faith and without God eventually yields to self-indulgence, and decays.

"The records in our own country, particularly in recent years, show very conclusively that the children of the parochial schools are quite equal—in fact, the results show—are even better instructed than those taught in the public schools. In the parochial school a child is taught his duties and obligations to Almighty God. Following this teaching as a natural consequence he has a proper conception of his duties to his fellowmen and is a better citizen and member of society. In other words, the child is trained as well as taught.

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Psycho-Analysis in the School

Cardinal Gasquet and the Great Forgery

The Catholic Mind

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THE CATHOLIC MIND
Vol. XX, *No.* 24, *December* 22, 1922.

Rights and Duties of the Unions

Address Delivered at the Opening of the Fortieth Biennial Convention of the Bricklayers, Masons and Plasterers International Union, Springfield, Massachusetts

Rev. J. Alfred Lane

LABOR has at last come into its own. Thank God that it has! Your improved status is not due to any voluntary concessions on the part of capital, but to your own brain and brawn and united strength. You have had to fight your way for every new foothold you have gained from serfdom up to freedom. The secret of your success has been a steadfast adherence to the principle that "in union there is strength." The workingman today, impelled by the instinct of self-preservation, has been merging his own individual self in the membership of a mighty and vast organization. Employers have to deal now mostly with labor unions instead of individual workmen. There is less chance for deception, there is less room for fraud, and thus any laboring man who refuses to join his brothers in united organization fails to understand his real interests, he weakens his own cause.

Let no man tell me that labor unions are radical. Individual labor leaders may be, but labor unions themselves are not. They are sound, they are sane. They violate no just law; they imperil no legitimate interest; they are opposed to no honest claim; they act within the sphere of social justice; they constitute the greatest economic necessity of today. They have given the laboring man a greater independence of character, they have offered him a greater self-respect, they have brought about a juster remuneration in his wages, they have won a higher appreciation of his dignity. They have lifted him up, they have elevated him, they have raised his labor to its proper place as a potent factor in the economic life of today. Hence I say to you, members of this convention, that no greater evil could possibly come to you as a class or as individuals than to sink back into that helpless individualism from which trade unionism has delivered you.

Cautions Against Abusing Strength

But for the very fact that you are so powerful, you

must be careful. In union their is strength, but strength abused is just as bad as no strength at all. It is tempting to descend to the unfair, unjust, unscrupulous methods of the past, if you have the necessary physical strength to enforce them. But that would be employing the principle that "might makes right," and that is ethically unsound for labor as well as for capital. If a thing is right, uphold it, and with all your united strength enforce its recognition. If it is wrong, condemn it, and with equal strength seek to suppress it. The wrongs of the past can never be righted by wrongs of the present. The laws of God never change. Justice comes through charity, not injustice; and "charity is patient, is kind . . . . dealeth not perversely . . . . rejoiceth not in iniquity, but rejoiceth in the truth." It is only the little man who will allow himself to harbor hatred and seek revenge. The big, broad man is above that. Anyone can remember wrongs; it takes a man to forget them. A spirit of animosity never got anyone anywhere; a spirit of kindliness has. Vindictiveness may execute a temporary win, but it is always a win that finally loses.

Where you find that men are not on the level with you, where you feel that they are not square, be armed to meet them—but not on their own ground. Make them honest with you if you can, but under no circumstances allow them to make you dishonest, too. Overcome evil by good. In the long run you will find that the advice you have given to your own sons more than once is true. "Honesty is always the best policy that any man or union of men can pursue."

Let no man tell you that labor is necessarily opposed to capital. That is a lie. The greatest mistake that could possibly be made at the present is to act on the supposition and assumption that these two factors of production are hostile one to the other naturally, and that the wealthy and the workingman are intended by nature to live in mutual conflict. Nothing could be further from the truth. There may be, and there are, dishonest and unjust employers among the wealthy, just as there may be and are extremists among the workingmen. But capital itself is all right, and labor itself is all right. They are, in very truth, the two poles of the great dynamo of business. If one is injured, the other suffers. Capital needs labor, labor needs capital.

Society needs them both. Each one has what the other has not. One completes the other, and is in turn completed by it, and the peace, prosperity and happiness of every community depends upon the one asking and receiving from the other what the other alone can give.

Rights of Capital and Labor

Neither capital nor labor can be unmindful of each other. Each has its rights. They both have their duties. In demanding the recognition of one they may not, they must not, they cannot be unmindful of the other. The mere assertion of their rights on the part of either capital or labor without a fulfilment of their duties, can end only in the demoralization of the body politic. In such an assertion lies the root of all economic selfishness and the source of all economic strife. Remember, gentlemen, unions have their duties as well as their rights; and the exercise of one should never be allowed to interfere with the fulfilment of the other. If you ask for an honest wage, insist that you get it. You have a right to that, a right that God gave you and no man or set of men should be allowed to take it away from you. Your children should not be forced to quit school at a tender age and work because the family really needs their support. They are entitled to an education that will fit them to take their proper place as self-respecting citizens of the community in which they live. The boys and girls of today are the men and women to tomorrow. The future of this country demands that the workingman receive a fair, honest wage for his labor, not all he can get, providing he takes it; nor all he can take either, providing he gets it; but a decent, living wage, sufficient to support himself and family and reasonably educate his children. But remember that a fair wage implies fair labor. If you get the one, you are in justice bound to give the other, and any man of your organization who would idle on the job because he felt the union would stand behind him in a tilt with his employer is not worthy of a man's place in a union of honest men. "Liberty is born" it is true, "in a recognition of personal rights; but it flourishes in a recognition of personal duties."

You are a mighty organization; you wield a tremendous power. What you have done in the past is but an earnest

of the things you can do in the future. Ask not the impossible; seek not the unfair; demand not the unjust; but ask, seek, demand what you would wish others under similar circumstances to ask, seek and demand of you. Put yourself in the other fellow's position, and do unto him as you would have him do unto you. For that constitutes the summary of all law, the abridgement of all justice, the root of all truth and sincerity.

We are passing through strange times, gentlemen, times that to many older minds than mine seem almost unprecedented. And just as there was need of Divine help, of Divine assistance, of Divine guidance in the days now past and gone to solve the difficult, intricate problems of life and save man from himself, so, too, there is need today of the same help, of the same assistance, of the same guidance from the self-same source and for the self-same purpose.

You and I know well that the world today seems utterly lost in the maze of reconstructive problems, and utterly dazed by the sudden turn which human events seem to have taken. It is one seething mass of discontent and unrest, the victim of the unbridled greed, avarice, ambition of a conscienceless few. It is sick and tired of panaceas, Utopian dreams and promises. It is sorely tired, disgusted and disappointed at the lack of candor, the lack of honor, the lack of sincerity, that has characterized many of the shapers of its destiny. It is becoming more and more receptive to the poisonous virus of human selfishness that is slowly but surely leading it into a political, social and economic cataclysm from which only God Himself will be able finally to extricate it and to save it.

Law of Human Selfishness Governing the World

Yes, there seems to be but one law governing the world today, and that the law of human selfishness. We have seen it in the conduct of the nations, who have as yet failed in their problems of readjustment and rehabilitation for no other reason than that the law of selfishness was allowed to enter into their counsels and deliberations and influence their supposed settlements of peace. We see it in the amazingly alarming increase of disrupted home lives, as couple after couple go before courts of divorce and

petition them to loose the bonds with which God has joined them together, so that unbridled self may have full, free rein to seek, satisfy, to satiate every whim and caprice of sensuous, selfish love. We see it in the individual, who today seems to be actuated by no other norm of human conduct than the norm of human selfishness. "What am I going to get out of it?" "What is there in it for me?" Do you think for one moment, gentlemen, that living conditions would be what they are today if those who are responsible for keeping them as they are today, thought a little more about others and a little less about themselves? What does the average man today care about others when it is a case of benefiting himself? You know I speak the truth when I say that most of them care nothing, absolutely nothing! It is a case of get what you can out of others, get all you can out of others, do not rest satisfied until you get practically all they have. No, the average individual today is not thinking about others; he is too busy thinking about himself. It is self, self, self, first—last—always.

Laboring Man Kept Too Long in Servitude

If this is true, and it is true, in the political, domestic and social life of our times, it is equally true in the economic life. For too long a time was the laboring man kept in a position of inferiority and servitude. For too long a time were his nobler instincts stifled and his influence destroyed. For too long a time was he dispossessed of his God-given rights and burdened with oppressive duties. For too long a time did the law of human selfishness instead of the dictates of common justice regulate the actions of the wealthy in their dealings with the poor. The bigger the dam of patience, the worse the flood when the dam breaks. The reaction was bound to come. The reaction has come, and weighty, indeed, the consequences. The eyes of this country, for a long, long time, have been riveted on an industrial situation which threatened it with disaster. Momentarily the danger has been lessened, but optimistic indeed would that man be who would venture to say that it has been finally averted.

The capitalistic class is still looking out for capital, the laboring class is still all eyes on labor. One is not thinking of the interest of the other. Each is thinking of its

own. But where human selfishness is allowed to rule the actions of men, human justice is very soon lost sight of. Where justice is lost sight of, honesty is little practised. Where honesty is little practised, confidence is destroyed. Where confidence is destroyed, suspicion, distrust and consequent unrest always follow. That is just what has happened. The selfishness and unconscionable greed in the world today has been productive of a seething mass of discontent and unrest that makes thoughtful men everywhere fearful of the consequences that may follow.

Need of Religion in Life Today

The world today is not the same as the world of the past. The men and women of today are not the same as the men and women of the past. Why, even the children of today are not the same as the children of the past. On September 17, 1796, the immortal founder of this country offered a piece of advice to his countrymen. In his farewell address to the American people, George Washington issued this solemn warning:

> Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports. The mere politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail where religious principles are excluded.

Despite this historic warning, sixty-five per cent of the people of this country alone are said to be without religious affiliation of any kind. Thus we are reaping today in a whirlwind of carelessness, of recklessness, of downright selfishness and Godlessness the poisonous fruit of the irreligion that has been sowed among our people. A materialistic interpretation of the universe, with its attendant cult of the body, has been placed before man as the be-all and end-all of his existence, thus destroying his hope in a future life. But when you deprive a man of his belief in a future life, you deprive him of his religion. When you

deprive him of his religion, you likewise deprive him of his morality. When you deprive him of his morality, you deprive him of virtue. When you deprive him of virtue, you deprive him of character. And when you deprive him of character, you have taken away the only real, permanent and stable foundation of a true and lasting citizenship.

Lesson of the War Not Learned Yet

History is once more repeating itself. The world is once more passing through another critical stage of its existence. God taught us a lesson in that last world war, but we have not fully learned it yet, and we never shall learn it probably until we realize that true human greatness does not consist in amassing great wealth and power, that it does not consist in the magnitude of great worldly achievement, that it does not consist, primarily and essentially, in an altruistic humanitarianism or in the law of extreme selfishness, but that true human greatness consists first, last, always, in being faithful to one's duties as well as to one's rights, one's duties to God and one's duties to one's neighbor, ever rendering to God the things that are God's and to one's neighbor that which is his.

Our modern reformers, gentlemen, may honestly strive to make this world a better place to live in; they may guarantee to all people, life, liberty and the pursuit of happiness; they may try to shake off from the throat of human society the clutching fangs of imperial finance; they may attempt to end the century-old difficulties between capital and labor; in a word, they may do their level best to restore and readjust the human scale in all things; but all their labors, all their efforts, all their pains will go for naught until they return to the principles of the Christian faith and the dynamic force of a Christian philosophy of life. For Christian principles alone can stem the dangerous tide of human events and bring peace and order out of chaos and unrest. Religion is their foundation. Religion is their safeguard. Religion is their guide. For religion means sacrifice; sacrifice means forgetfulness of self; forgetfulness of self means consideration for your neighbor; consideration for your neighbor means justice and honesty; it brings back confidence, it insures success.

The world today needs men, real men, consistent men, men with clearly defined Christian principles, who adjust their views to those principles, and then act in conformity with their views; men whose minds and hearts and souls are attuned to the harmony of their God's and their country's laws, who not only know what to do, but who have the strength, the courage, the manhood, the will to do it; men who are big enough, men who are brave enough, men who are bold enough to value principle above expediency and place honor above success.

Need of Men of Character and Principle

We are sick and tired of the wishy-washy, will-o'-the-wisp type of double-dealing hypocrite, who tells you one thing and means another, who is always promising and never doing, who is going to give you everything and finally gives you nothing, who greets you to your face, with a golden smile, a glad shake, an outwardly hearty "How-do-you-do," but inwardly is plotting and planning and scheming to defraud you when he gets even half a chance. We are sick and tired of the showy seeming in lives that are half a lie. We want men, real men, real consistent men, real consistent men of character and of principle, in action faithful and in honor true, who hold their duty as they hold their soul.

Emerson, indeed, spoke well when he said that the truest test of a civilization is not to be found in the census, nor the size of cities, nor the crop its farms produce, but rather in the kind of men a country turns out. As the poet, John Boyle O'Reilly says: "Not power alone, can make a noble State; whate'er the land, tho' all things else concerning, unless it breed great men, it is not great." "A nation's greatness lies in men, not acres," in the men who control its political destiny, in the men who control its capitalistic fortunes, in the men who control its labor. Yes, we look for real men among God's workingmen.

"Be Thou Strong and Be a Man"

When King David of Scriptural fame was about to die, he had this advice to offer his son: "Be thou strong, and be a man." He, himself, had tasted of the world's pleasures, he had drunk of the world's success; he had been

a valiant warrior, and a noble king. But on his deathbed, as he lay there staring into the eyes of eternity, he saw things in their real light, and he estimated pleasure at its true value. He appreciated the emptiness of worldly gifts, he knew the limits of worldly attainments. He recognized that there was something higher, that there was something nobler, that there was something grander, that there was something better than being a warrior or being a king, and that was being a man, and he prayed God to make his son one.

That is the prayer I would offer for each of your organization, for each one of you: "Be thou strong, and be a man." Realize your state, recognize your dignity, appreciate your needs, insist on the recognition of your rights, be prepared at all times to fulfill your duties. Yes, be men! Be men of principle, be men of character! In the legislative edifice that you are about to build during these few days, be careful that the bricks of Christian justice are cemented together by the mortar of Christian charity. Let no foreign material creep in to spoil your work; the happiness of thousands depends upon its being done well. When it is over, may you be able to point to it with pride! May you be able to look upon it as the finished product of an organization where men are free to work out their God-given destiny according to their own energy, according to their own talent, according to their own merit, according to their own ambition, according to their own will, ever giving to the world the best of the great and the greatest of the best, where liberty is not license, where rights have their correlative duties, where capital and labor, workman and employer, are united together in a brotherhood of man that finds its eternal sanction in the Fatherhood of God!

Psycho-Analysis in the School

Rev. Francis Aveling, Ph.D., D.Sc., D.D.

Reprint from the London "Tablet"

FROM matter which has lately appeared in the press it would seem that there is a certain impression abroad that it is the considered wish of psycho-analysts to introduce their methods into the class-room and to subject the minds of school-children to analysis. A correspondence of some length on the subject appeared in the *Times* last September, on the occasion of a joint meeting of the Educational and Psychological Sections of the British Association; at which meeting both the merits and the dangers of psycho-analysis were discussed by well-known educationists and psychologists. Though the correspondence referred to began with a letter calling attention to "proposals to establish the current methods of the so-called psycho-analysis in our schools," as a matter of fact no such proposals were made at the meeting in question. On the contrary, the suggestion was strongly discountenanced by those who took part in it. Indeed, it may be questioned whether any really serious proposals of the kind have ever been put forward by any responsible people at all. At any rate, responsible educationists, psychologists, and psycho-analysts have not recommended their adoption. In view, however, of the impression which appears to continue, it may be worth while to consider very briefly what psycho-analysis is, and why those who profess it would be averse to its introduction into the school.

Psycho-analysis is a form of mental treatment by which certain kinds of psychical disorders and functional nervous diseases are dealt with. The method employed is that of an "analysis" of the symptoms of the trouble with a view to the discovery of the root-causes which have brought it about. By what may be likened to a progressive dissection of occurrences which are manifest to consciousness—such as dreams, "free associations," and the like—and by their gradual filling out and completion by further matter brought to consciousness during the course of the "analysis," it is borne in upon the patient that the real causes of his trouble are occurrences which lie beneath

the threshold of his conscious life. And, it is claimed, in realizing the true nature of the cause, or in the burst of pent-up feeling which accompanies this realization, or in the process of re-education and revaluation of values which takes place, a cure of the malady is obtained. I leave out all but the bare frame-work of the method.

It is obvious that such a form of treatment in practise must repose upon a theory as to the make-up of the mind, and as to the relations between its various "parts"; and the general theory is that occurrences in consciousness, as well as certain physiological manifestations connected with them, are, to a large extent, determined by psychical causes which have ceased to operate consciously. These, it is held, either in the life history of the patient himself, or (as some maintain) in that of his ancestry, have been relegated to those realms of mind to which the sufferer has no direct or voluntary access. These causes are usually regarded as processes not dissimilar to those which take place in full consciousness—as, for example, cognitions which bear a strong effective or emotional tone—but which, for reasons of personal repugnance, social training, moral feeling, or the like, have been found to be unsupportable by the patient in question; and, in consequence, have been violently thrust beyond the pale of his consideration. They have been suppressed.

The theory has been developed in several forms; and the processes obtruded from the consciousness (technically called "complexes") are supposed to be connected with the powerful instinctive tendencies of mankind. In one—perhaps the most widely held—form of the theory, these instinctive tendencies are restricted to the sex-impulse. In others, various instinctive tendencies are allowed to have their part in determining the complexes which cause the disease. The view is a rigidly deterministic one; but I do not propose to examine that point here.

The "Case-Literature"

An immense body of literature has grown up of late years around psycho-analytic theory; and "cases" without number have been cited in support of one or other of the forms which it has taken. This "case-literature," which rivals the most detailed casuistry of the moralists, is

minutely descriptive and outspoken. To the ordinary lay reader it appears in large part prurient in the extreme; and it has been characterized more than once as merely pornographic. That is a charge which can only be substantiated by reference to the circumstances in which it is read. But there are undoubtedly circumstances in which it presents a danger; and these are present when it is indiscriminately read by the general public, to the obvious risk of its morals. This danger is not presented in the same way by the works of the moral theologians. They, too, certainly had to treat the matters which they did—sins and the distinctions of sins—with meticulous care, as necessary for the guidance of confessors and directors of souls. But their works are seldom written in the vernacular, and are not easily accessible to lay people. They fulfil the purposes for which they are written without endangering the minds of ordinary folk; as do the professional works of physicians and lawyers which have to do with similar topics. No one would stigmatize any scientific study of the baser and more unpleasant part of man's nature as pornographic, were it clear that the study were uniquely undertaken for the alleviation of human misery and distress. But the ever growing mass of psycho-analytic "case-literature" certainly finds a ready market throughout a very considerable section of the general public; and, whatever the honest and scientific intention of the analysts may be, this fact is to be deprecated. For it cannot be pretended that the vast majority of those who read these works will be able to make any scientific use of them. The practise of psycho-analysis needs a long and careful training. It requires a very considerable training in ordinary normal psychology, a science which it presupposes. It needs medical knowledge as well; for there may be, and frequently are, complications in the cases to be treated which call for medical skill.

It will thus appear that there is another danger in connection with psycho-analysis as grave as that already signaled. This is the danger of its injudicious practise by people who are incompetent and unskilled; and this danger is proportionately the greater as is their lack of exact knowledge. The human mind is an exquisitely delicate and complicated thing. We may not yet have probed it to

its depth, or discovered all the secrets of its intricate workings. But we do know that it can easily be harmed; and there is sufficient evidence of the disastrous results of faulty analysis practised upon even normal subjects.

During the period following on the conclusion of the war a host of people both medical and lay (and the danger was still more formidable in the case of the lay practitioners) hung out their signs as psycho-analysis. Fashionable drawing-rooms became adjuncts to Harley Street. A veritable craze for the subject sprang up; and it still continues. People seem to fancy that a superficial reading of one or two books dealing with psycho-analysis is a sufficient equipment to enable them to analyse; and, with little or no thought of the immense dangers which they are running, they cheerfully tamper with the driving forces—the great instincts and impulses—of life. No one other than a properly qualified medical man, or one acting under the direction of a properly qualified man, should attempt to carry out a complete analysis; and then (with the rarest exceptions) only in cases which need this form of psycho-therapy as a treatment.

Psycho-Analysis and the Pupil

What would be the effect of introducing psycho-analysis into the school? Clearly, from several points of view, an extremely dangerous one. In the first place, as has been said, there is as yet no general agreement among psychologists as to the precise theory which is to be admitted as a basis for the practise of the art. It is too empiric, if experiments have to be made, to make them on a large scale upon the minds of children. Secondly, if analysis is indeed, as is admitted, a procedure for the diagnosis and cure of disease, that is certainly no reason to wish to employ it in the case of normal subjects, and especially of the young. Just as well, would it seem, might one advocate surgical operations on healthy subjects. Fatal cases have occurred in operations; and (if tranquillity of mind and general nervous health are to be taken into account) disastrous cases have occurred as a result of analysis. Thirdly, an undue amount of introspection is apt to be morbid and to have ill effects. A mind always directed upon itself is neither healthy nor natural. Yet the direction of the mind

upon itself is a feature of the method. And lastly, from this standpoint of the effect upon the child, if the Freudian principle is adhered to, the necessary emphasis upon sex cannot but be fraught with the possibility of moral danger. So much for psycho-analysis in the school as far as healthy pupils are concerned as patients, or subjects for analysis. I have stressed the objections as weightily as I could, but I am sure that psycho-analysts would in the main agree with them. More considerations might be added to those given; but they should suffice. There is only one case—that of the psycho-pathological child—which does not fit in to them; and that case, if psycho-analysis is indicated, is one for the properly qualified analyst. To be sure, it would be desirable that the teacher should be able to recognize such cases; and, perhaps, in the very minor manifestations, deal with them. But that, as we shall see, requires no deep study of the principles, and none of the "case-literature" referred to.

Psycho-Analysis and the Teacher

The question obviously has another aspect—that of the teacher himself. Should teachers be trained in psycho-analysis in order that they should analyse the children whom they teach? The question has already been answered by the consideration that children, other than psycho-pathological, should not be analysed at all. But another question remains. Should they be instructed in psycho-analysis in order to understand the mental make-up of the children—the capacities and possibilities which education may develop or restrain? That is another matter; and one that certainly deserves attention.

No doubt the more knowledge the teacher has of the mind of the child, the better will he be equipped for his work of educating children. But there is a limit to the possibility of his equipment. No teacher has the time to master all that would be required of him. First of all, he would have to become proficient in normal psychology, in order to provide the groundwork upon which to build up a knowledge of the abnormal. That in itself would be no inconsiderable task. And psychology itself needs preliminary studies which lead up to it. The teacher might thus possibly become more or less proficient in theory;

but, to understand practically what the theory means, he would have to undergo a course of analysis himself. And it is notorious that analysis is generally a slow process, lasting for months, and even sometimes for years. How many teachers have the time to add such a burden of training to their ordinary preparation for their professional duties, or could afford the expense it would involve?

Fortunately such a course would not be necessary for them to undertake. All that would in effect be required would be a knowledge of the normal developing mind of the child, such as is provided by general and genetic psychology, in which the normal is illustrated by references to the abnormal. In such a study the affective processes and the conative are treated as well as the cognitive, together with the ways in which they may "go wrong." The instinctive tendencies and the "unconscious" find their place in the general scheme; the influence of forces beneath the threshold is pointed out. For this it is not necessary to read the voluminous "case-literature" at all, since the teacher would understand that certain mental or physiological symptoms were indicative of "complexes" connected with one, or other, of the developing instinctive tendencies. And he should, thus equipped, be almost as easily able to mark out any case that may be found in his class for special treatment as he is to detect the feeble-minded or retarded child. Further, he would know that, in the minor cases of psychical trouble, such as the common cases of childish fears, dislikes, and so on, he would be able to help the child by sympathetic questioning and explanation, by a simple form of re-education, without probing deeply into the lower strata of consciousness at all. And if in this he finds he does not succeed, and the case is really one of pathological importance, and needs treatment, he should realize that he ought to leave it alone and call in a specialist.

It goes without saying that the qualified medical man, without a competent knowledge of psychology, is as unqualified for psycho-analysis as is the psychologist without a knowledge of medicine.

This, I believe, is the general attitude of competent psycho-analysts themselves towards the question of introducing psycho-analysis into the school. The impression

that they would wish to see it practised there—most of all by lay practitioners—is a false one. And, consequently, the moral question of its introduction into the school hardly arises. If the proposal has been, or ever should be, put forward, and a Catholic moralist were asked what attitude should be taken regarding it, he would doubtless point out that the dangers risked by incompetent treatment could not be morally justified. On the other hand, he would say that there are circumstances in which the baser and more revolting side of human nature must be studied, in which it is perfectly right and proper to study it. No moralist would dream of implying that the detail of gynæcology was "pornographic" except to those who studiously made it so—certainly not to the gynæcologist, though it might very well be so to other people. So also there is no "pornography" in the literature of psychoanalysis for the qualified (or in-the-process-of-being-qualified) psychoanalyst. But that literature may, and certainly does, take on a thoroughly pornographic aspect when it is devoured by a prurient public. And, in that circumstance, and for such people, its reading must be condemned as immoral. As far, then, as it might form part of the necessary training of the teacher to read it, it would be allowed; though in special instances it might then be incumbent upon a prospective teacher to abandon his profession.

Cardinal Gasquet and the Great Forgery

The "Catholic Times," London

His Eminence Cardinal Gasquet has issued in permanent book form with the title "Monastic Life in the Middle Ages" (G. Bell, London), a series of scattered essays, in which he treats of the much-disputed alleged Bull of Adrian IV.

For 700 years, the Holy See has been credited with a document styled the Bull *"Laudabiliter,"* alleged to have been issued by Pope Adrian IV, and urging the English King, Henry II, to invade the neighboring kingdom of Ireland and establish there a right of domination! Con-

cerning this alleged Papal document nothing, absolutely nothing, was heard during the lifetime of Pope Adrian IV.

It was only after the Pope's death that the Anglo-Norman invaders of Ireland produced this document, published it in Ireland, and sought to undermine the resistance of the people of Ireland by this sinister citation of tht Papal authority, a method more calculated to weaken resistance among the devoted Irish adherents of the Papacy than any other conceivable weapon, whether moral or military. There is not the least shadow of doubt that the publication in Ireland of this alleged Papal document did more than aught else to weaken the resistance of the Irish people against the Anglo-Norman adventurers.

With a puzzling and over-ingenuous belief in the good faith of Anglo-Norman prelates who were the abettors of their military brethren, the Irish princes seemed not to question the authenticity of this perilous document. At most, they questioned the methods of misrepresentation at Rome which they imagined were employed to obtain the document. So far as historical research of records throws light at present, it was only 140 years later, in 1308, that the Irish princes sent a copy of this alleged Papal document for the inspection of Pope John XXII, whose protection they invoked against the barbarities in Ireland committed by the emissaries of the English King, Edward II. The Pope promptly sent a private letter of paternal admonitions to King Edward II, and casually referred to the alleged copy of Adrian's document as being dubious, even if not a forgery. Naturally, this private letter to King Edward II, was not communicated to the Irish princes. Its presence in the archives of English state papers was a secret for centuries. Its choice of words can leave no doubt, that Pope John XXII was careful not to admit the authentic origin of the document ascribed to his century-old predecessor, Adrian IV. The circumstances of the time apparently did not counsel the Pope to declare formally that it was a forgery. The Papal Court was then at Avignon, whilst the Papal archives were at Rome. Moreover, it might be argued that the Pope's refusal to admit the authenticity is equivalent to branding it a forgery. The forgery had already worked its deadly effect; the Anglo-Norman hold on Ireland had not been relinquished;

but intermarriages between the Irish leading families and the Anglo-Normans had tended to assimilate the peoples under the Gaelic traditions, social, legal and religious. Thus the efficacy of the alleged document had ceased to be a matter of practical interest. It was destined to become even less practical when, owing to the rupture with Rome, the sentence of excommunication released Catholic subjects from allegiance.

Thereafter the alleged document passed into the region of historical discussion. Some upheld its authenticity; others rejected. As regards the political status of Ireland, it was no longer a factor. It was a saddening memory.

As regards the Holy See, however, its importance grew with time. Those who upheld its authenticity numbered many who cited the document as evidence of Papal aggression. Such critics exist even today. They quote the document as proof that the Roman Curia, under cover of religious interests, is ever meddlesome in matters of temporal affairs and is traditionally pledged to the capture of a theocratic hegemony over civil governments. This line of argument, be it honestly believed or be it simulated, is put forth by many writers of the present day in the British Empire and in North America. Hence the importance emerges of ridding the Holy See of sundry and several imputations which hamper its spiritual endeavors. To explode once and for all time, by a supremely accredited witness, false imputations on ancient occupants of the Papal Chair becomes a service to the cause of Christianity. Such a service Cardinal Gasquet renders at the very zenith of his intellectual and personal authority by the exposure of the world's champion forgery, never equalled, never surpassed, when the Anglo-Norman ecclesiastical department of budding imperialism achieved, not only the forgery of a suppositious Bull by the already defunct Pope Adrian IV, but by the most insidious, crafty wiles and tricks imposed the forgery on the acceptance of Irish minds, proverbial (perhaps in error), for mental acumen. Undoubtedly the Gaelic brain is nimble; equally certain is its tendency to make its own candor the measure and attributes of others also, forgetting that finesse of methods is a valuable aid and available to the fraudulent, the serpent's spawn.

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